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THE

CHINESE REPOSITORY.

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ART. I. *Review of the facilities existing for the study of the Chinese language, especially as regards England and America.*

THE language of China, long neglected by those whom interest should most induce to acquire a knowledge of it, begins now to draw more serious attention in England and America than it has heretofore received. A professorship of the language has been instituted in England, and a gentleman well-fitted for its duties, by experience acquired in the Anglo-Chinese College at Malacca, has been appointed to fill the post. Under the instruction of the Reverend Samuel Kidd, we may hope to see many, erelong, rising up to emulate and second the labors of Rémusat, Klaproth, Julien, and other continental scholars, in this department of knowledge. The day now dawns. The history of the human mind, in situations and under circumstances, so widely different from those by which the minds of Greece and Rome were influenced, will soon be brought to light. And the land of Sinim, though it should continue shut to the merchant and the traveler, to the searcher after ancient lore and the conveyancer of modern information, will nevertheless cease to be a *terra incognita*.

But this future prospect must not blind us to the present discouragements of the unenthusiastic student. The *vivâ voce* lessons of the lecture room must be aided by written instructions adapted to the closet. And to many, these latter will still have to supply altogether the place of the former. For the hundredth time we hear the questions asked, 'What is the best mode of commencing to learn Chinese? What are the most useful elementary books on the language?' Often

as these questions have been addressed to us, we still find a difficulty in replying. We would refer the questioner to the Elémens de la Grammaire Chinoise of Rémusat, full of judicious rules; the Arte China of Gonçalves, abounding in good examples and exercises for reading and speaking; and the Chinese Dialogues of Morrison, useful for their verbatim translations — as affording conjointly the best elementary course of study, at present within the student's reach. But not all who would learn Chinese are familiar with the French tongue; few can avail themselves of Portuguese works; and almost the whole edition of the Chinese Dialogues lies engulphed in the wreck of the *Alceste*, so that a copy is rarely procurable We are required, therefore, to name some other works as substitutes for these.

As to grammars, that of Morrison may be suggested. It has the advantage, indeed, of having been written at an early period of the author's Chinese studies, when the difficulties of commencing were yet fresh in his memory; but this circumstance in itself implies an unacquaintance with many peculiarities of idiom, and a want of deep insight into the arcana of the language. The work holds out such a light as may enable the student to scramble after his predecessor; but does not shed forth the brightness of day, and so put it in his power to select the best pathways. In lieu of it, we would rather recommend, to those who have profited by the classical lessons of their school days, the Notitia Linguæ Sinicæ of Prémare, a work which they will find eminently useful, and abounding in evidences of an intimate acquaintance with the language to which it relates. Its great deficiency, is the absence of *general rules* of construction deduced from extensive experience. The author dwells much upon particular words and phrases, the various senses in which they are used, and the relative positions to the principal verb or noun; but does not state general principles under which to arrange these numerous items of particular information. To the advanced student, however, his work is highly valuable. Rémusat's grammar derived its value and importance, not less from having given those general rules which Prémare wants, than from its having been published at a time when the liberality of an English nobleman had not yet placed the Notitia Linguæ Sinicæ within the reach of every student. Having spoken of these grammars, we will not indulge an idly critical humor, by bringing forward the works of Marshman, Fourmont, Bayer, Montigny, Varo, and others, seeing that we can mention these, only to point out their unfitness for the use of such as would acquire a thorough knowledge of the Chinese idiom, whether with a view to

reading the works of native authors, or with the purpose of engaging in the far more difficult task of writing for the instruction of the Chinese in religion or science.*

For the numerous examples of style, both of speaking and of writing, given by Gonçalves in his Arte China, we can find no sufficient substitute. Many similar examples are scattered over the works of Premare and Rémusat; and a few Chinese works there are that give good specimens of colloquial style, in the shape of dialogues and detached sentences. But the former want the advantage of assemblage and arrangement,—the latter the necessary aid of translation. For the verbatim renderings of Morrison's Dialogues, we may find a good substitute in Davis's Chinese Moral Maxims, which, with the view of affording examples of the grammatical construction of the language, are similarly translated. The examples under each rule in Rémusat's Grammaire Chinoise are also translated in this way.

The above remarks, while they evince that the student is not wholly without the means of profitably applying himself to the study of Chinese, show not less clearly the importance of providing him with these means in a more convenient shape. At present he must be well acquainted with two European languages besides his own, before he can advantageously pursue his Chinese studies. Though many may be found ready to undergo the drudgery and toil of thus acquiring one foreign language through the medium of another, yet of necessity the progress of the student must be greatly retarded by these difficulties. Nor are the works that we have recommended, as the best that are in existence, secure by any means from censure. We have little to say in disparagement of Rémusat's Grammar. And our charge against Gonçalves' Arte China is not so much of faultiness as of deficiency. None of his examples are illustrated by verbatim translations, and his renderings are often so free, as to give the student no clear insight into the construction of the Chinese sentence before him. Morrison's Dialogues and Davis's Maxims were compiled chiefly to supply the want of such verbal translations; and

* It has been suggested, that these authors, or at least Marshman, merit more notice than they have here received. It must be remembered, that we are speaking of *elementary* works. Now Marshman's dissertation, entitled Clavis Sinica—whatever value or interest it may possess to the advanced Chinese scholar, who is able to sift the chaff from the wheat, and to avail himself of the views of an original thinker, while he passes over his errors.—is precisely the last book we would give as an elementary one. It is prolix, which is a disadvantage; but it is a grammar drawn from one class of writing—the classics, and it abounds in errors, arising from the authors small facilities for knowing, and really imperfect knowledge of, the Chinese tongue.

in the main they fulfil the purpose for which they were intended; but in the detail of execution they are capable of much amendment.

For the sake of the numerous students in England and America, whose attention will, as we trust, speedily be turned to the language of China, we are anxious to see the pressing want of an uniform elementary course of Chinese study supplied. Meanwhile we are called upon, on behalf of those who, in despite of the attendent difficulties, are now wading through their elementary course, to review, likewise, the existing facilities for pursuing a higher course of study. In the days of our boyhood, we were first drilled in the Latin grammar, and the Delectus Sententiarum, less aided than we could wish we had been by those verbatim translations, of the want of which in Gonçalves' Arte China we have just complained. This was our elementary course. Our higher course was the reading of the familiar Fables of Phædrus, the lucid Commentaries of Cæsar, the elegant . . . . . but to what avail do we waste words in refreshing the memory of the reader, painfully reminiscent as he must be of the oft-repeated muscular efforts made to instil into him an intellectual acquaintance with the language of Latium. We must express, however, our conviction, that we should have profited more, and that our masters would have undergone less muscular toil, had they placed in our hands the admirable translations and constructural *ordo* of Clarke,—that our lessons would have produced a harvest beyond measure more plentiful, had our teachers been at the trouble to interpret to us the meaning, and to explain to us the difficulties, of the writings placed before us. From the professional chair in the University College of London, as from that of the Royal Collége of Paris, such interpretations and explanations will doubtless be given to the students of Chinese; but we are now chiefly addressing our remarks to those solitary students, who cannot enjoy the advantage of oral instruction. To them we cannot promise the aid of *many* translations so closely faithful as Clarke's, nor of any that will exhibit the order of the Chinese words, according to the English construction of sentences. But several good, and some very close, translations of Chinese works into English, French, and Latin, are to be found; availing ourselves of which, we will confine to them our list of books to be employed in the higher course of Chinese study.

We conceive that the colloquial style of writing, as being in general more free from involvements of expression, and ambiguities of phraseology, is better suited, than the highwrought style of many modern books, or the terse and severe style of the ancient classics, for

the yet unadvanced student. Among writings of this simple class, the colloquial paraphrases attached to the maxims of Kanghe, and to the comments thereon of his imperial son Yungching, seem to us to be among the best. The translation of these is the 'Sacred Edict' of the late Dr. Milne. Many comments have been written in a similar style on several of the ancient classics; but we are not aware that translations of them have been made into any European language.

Next in order may be ranked the works of light literature called by the Chinese *scaou shwŏ*, 'trifling talk,' in contradistinction from historical and moral works, which are called *ta shoo*, 'important writings.' This class comprises novels or historical romances, and theatrical pieces. The novels should take the precedence, being without the technicalities of the stage, and free (with the exception of some verses scattered here and there) from the trammels of rhyme, which render the theatrical pieces difficult to the commencing student. Of novels, the Haou kew chuen, and the Yuh keaou le, are among the best specimens; of both, translations have been made,—of the first, by Mr. Davis, under the title of the 'Fortunate Union,'—of the last, under the name of 'Les Deux Cousines,' by M. Rémusat. The latter translation has appeared also in an English dress, but having assumed this garb under the hands of one unacquainted with Chinese, we can hardly hope that the English version of the French translation can be so faithful to the peculiarities of Chinese style, as to render it of much service to the philological student. These two works may perhaps be regarded as affording sufficient practice in this lighter style, but we must not withhold our meed of praise from the close yet elegant translations of M. Julien, the present professor of Chinese at the Collége Royal of Paris. The works of this class which he has published are, the *Tsing pih leäng shay*, under the title 'Blanche et Bleue, ou les Deux Couleuvres-fées;' the *Chaou-she koo urh*, under the title 'L'Orphelin de la Chine,' to which are joined several miscellaneous fragments; and the *Hwuy lan ke*, or 'L'Histoire du Cercle de Craie.' The two latter are dramatical pieces, and will serve to give some practice in the reading of poetry, a large portion of both being in the original written in verse. In English, we have specimens of the Chinese drama, in translations made by Mr. Davis of the *Laou sàng urh*, and the *Han kung tsew*, under the titles of the 'Heir in Old Age,' and the 'Sorrows of Han.' The fragmentary translations of Messrs. Davis and Julien may be passed by, the originals being scattered over several books, which it might be found difficult for one not residing in China to procure. Their extracts

from the esteemed Chinese romance called the San kwo che, or History of the three contending states, should not however pass unmentioned. This work was often spoken of by one whose early removal from the field of Chinese philological and missionary labor must long be lamented — the late Dr. Milne, — as being the very best model for a familiar style of writing. Mr. Davis's extract from this romance is appended to the Macao republication of his essay on Chinese Poetry, — and the extract by Julien forms one of the fragmentary pieces attached to 'L'Orphelin de la Chine.'

To these works of a colloquial style, may succeed didactic and descriptive, and next to them classical, writings. Among works of the descriptive class it will suffice to mention the *E yeih luh*, translated by sir G. T. Staunton, under the title of a 'Narrative of the Chinese embassy to the khan of the Tourgouth Tartars, in 1712–15;' and the *Chinlà fung too ke*, translated by M. Rémusat, under the title of 'Description du Cambodje.' The latter translation was primarily published in the 'Nouvelles Annales des Voyages,' and has since been republished as part of the author's 'Nouveaux Mélanges Asiatiques.' — Of didactic works, the *Taeshang kan ying peën*, translated by M. Julien, under the title of 'Livre des Récompenses et des Peines,' affords a good specimen. The Chinese Penal Code, as translated by sir G. T. Staunton, may be ranked with the didactic works, as being similar in point of style. — Between these works of modern date and the ancient classical writings, the small books, with the repetition of which the education of Chinese children usually commences, — namely, the *San tsze king*, or 'Trimetrical Classic,' and the *Tseën tsze wăn*, or 'Book of a thousand words,' hold a middle place. A translation of the first was published many years since, by Dr. Morrison, as a part of his 'Horæ Sinicæ;' and this translation was afterwards republished by Montucci, in his 'Parallel between two intended Chinese dictionaries.' A translation of the last, by Mr. Kidd, was appended to the report of the Anglo-Chinese College for 1831. Translations of both works have appeared also in our fourth volume.

The classical works are, — first, the Primary Lessons *(Seaou Heŏ)*, including a Treatise on Filial Piety, — second, the Four Books *(Sze Shoo)*, — and thirdly, the Five Classics *(Woo King)*. To these we might add the writings of the ten philosophers, who lived previously to the burning of the ancient books by Tsin che hwangte; but none of these have been translated. A translation in part of the Early Lessons has appeared in preceding volumes of the Repository, and it

is still in course of publication. Of portions of the Four Books, several translations have been published. The only complete one is that by the late Mr. Collie, sometime principal of the Anglo-Chinese College. Another complete translation in French is now in preparation, or has ere this perhaps been published, under the care of M. Pauthier. It is largely illustrated by philological notes. Besides these, translations have appeared, of the first three of the Four Books, in Latin, by PP. Intorcetta and Noel, forming part of the 'Confucius Sinarum Philosophus;' of the first two, in French, as part of the 'Memoires sur les Chinois;' of the first, or Lessons for Adults, in English, as part of Morrison's 'Horæ Sinicæ:' of the first, and part of the third, by Dr. Marshman and his son, of Serampore: these last alone are accompanied by the original text and a grammatical praxis; also of the third, in German and Latin, by Schott. But the most useful translations for students are, a French version of the second Book by Rémusat, and a Latin version of the fourth by Julien. Both are accompanied by the original texts, and are copiously illustrated by notes. Julien's translation is verbatim, yet not wholly devoid of elegance: and Rémusat's translation is accompanied also by a verbatim rendering in Latin. Remusat's is named 'L'Invariable Milieu.' Julien's is entitled 'Mengtseu vel Mencius.' These are in all respects the best existing translations, as regards fitness for the use of learners.—Of the Five Classics, the Records of the ancient monarchs have been translated rather freely, by P. Gaubil, under the Chinese title of Chouking (Shooking): the National Odes and popular Ballads (Sheking) have been translated by P. Lacharme; the Yeihking, or doctrine of Changes, has been rendered into Latin by P. Régis: the Le Ke, or Book of Rites, and the Chuntsew, or Annals of Confucius' Native State, are now being translated by M. Julien.

When the student of Chinese shall have been led through the several works we have named, or through such a number of each class as shall afford him adequate practice in their several styles, he may safely adventure to travel through the length and breadth of Chinese literature. He will still, no doubt, find difficulties,—but possessed of the minute acquaintance with the rules of grammatical construction which it is the object of this course of study to impart to him, and aided by dictionaries, he will readily overcome almost every obstruction, and will be enabled to proceed with confidence. It only remains therefore for us to name the dictionaries of which he may avail himself. These are, for the general language, three in number. That of Père Basil de Glamona, in Latin and French, published

under the name of Deguignes, to which a supplement was added by Klaproth, is arranged according to the 214 radical or keys, as they have been denominated by Europeans. A small edition, in one volume royal octavo, is about to be published in Paris, under the care of M. Pauthier.— Morrison's dictionary is, as most of our readers are already aware, divided into three parts; the first arranged according to the radicals; the second according to the initial pronunciation of the Chinese words; following the order of the English alphabet; the third, intended for the use of those who would write in Chinese, having its arrangement dependent on the English words, of which the correspondent Chinese ones are given.—Gonçalves' dictionary is divided into two parts — the one Portuguese and Chinese, in the order the Portuguese alphabet,— the other Chinese and Portuguese, arranged according to a new system of 129 radicals or keys, selected by the learned author himself. Several dictionaries exist in manuscript, which are mostly grounded upon the original dictionary of Pére Basil. Two MS. dictionaries, having the same arrangement as the third part of that of Morrison's, the one being French and Chinese, and the other Latin and Chinese, exist in the possession of gentlemen at Canton. From other MS. works, similar to these, and from his own researches, Padre Gonçalves of Saŏ Jose, Macao, has almost prepared for the press a Latin and Chinese dictionary. M. Julien has also collected much matter for a Chinese lexicon.

Of the several provincial dialects of China, those of Changchow in the province of Fuhkeën, of Chaouchow in the province of Kwangtung or Canton, and of Hainan, are the only ones that have received much attention from Europeans. Perhaps we may add the Cochinchinese, which does not seem to differ much more from the national language than does the dialect of Fuhkeën. Of the latter dialect Mr. Medhurst has recently published a dictionary, arranged according to the initial pronunciation, under the title of a 'Dictionary of the Hokkëèn Dialect.' He published also a small vocabulary many years since, which is now quite out of print. Of the dialect of Canton, a vocabulary in three parts, was published by Dr. Morrison, in 1829–30. Of the Cochinchinese language, a dictionary is now being published by the Catholic Bishop of that country, who resides at present at Calcutta. On the other dialects, nothing we believe has ever been published. M. Julien is in possession of a MS. dictionary of the Fuhkeën dialect, with the explanations in Spanish, which is a labored compilation. We have seen an extract from it, but too brief a one to enable us to judge of its accuracy.

In these brief remarks, we have endeavored to notice every work of value. If, from ignorance, we have omitted any, our readers may at least rest assured, that we have passed over no work of value that is easily procurable. In a future number, we propose to give a list (as perfect as we can render it) of European works on Chinese philology, and European translations of Chinese works.— Should our pages ever reach Russia, we fear that we shall be found to have adverted less to the Russian sinologues than they have merited. We are compelled to confess ourselves wholly ignorant of the extent to which Chinese literature has been cultivated by the priests and students, who have from time to time undergone a ten year's exile at the court of 'the son of heaven.' The subjoined extract, from the 'Athenæum' of August last, will show that the Chinese language is not entirely disregarded by them.

"By an Ukase of the 23d of May, the emperor of Russia has founded a chair in the university of Kasan for the Chinese language, which has been bestowed upon the Archimandrite Daniel, who resided a long time in Peking. Besides this, a considerable number of Chinese books and manuscripts has been purchased. This university has now therefore four professorships for oriental langnages, the other three being for Arabic and Persian, for Turkish and Tartar, and for Mongolian." M

ART. II. *Notices of the city of Borneo and its inhabitants, made during the voyage of the American brig Himmaleh in the Indian Archipelago, in* 1837. From a Correspondent.

WEDNESDAY May 10th, 1837. At 11 o'clock, A. M. we were sailing southeast by east, with Labuan Island to the northward, when a prahu approached us. A boat was sent with Mr. M. to speak this prahu, which he found commanded by a person whom he had formerly known at Borneo, and who manifested great joy at meeting with him. Mr. M., it may be well to observe here, is an Armenian who has resided two or three years in the city of Borneo as the commercial agent of some Armenian gentlemen in Singapore, and is now employed by captain F. as his interpreter and commercial assistant. The commander of the prahu was received into the small boat, and

was soon with us in the brig. Mr. M. informs us that the name of this man is rájá Muda; that he is captain of the Illanun pirates, who live near the north end of the island, at Tawarun; that he is on good terms with the sultan of Borneo; and that although a pirate, he does not injure the people of Borneo or their friends. Our captain requested him to act as pilot to the anchorage, and then to the city, which he agreed to do, his prahu being taken in tow. He was well dressed, and not bad looking, and our first impressions in respect to him were rather favorable. It was not long before he informed us, in a boasting way, that he had recently captured ninety Castilians, that is, natives of the Philippines subject to Spain, and sold them at Borneo. At half past 4, P. M. we left the Himmaleh in rájá Muda's prahu, manned by twenty-two men, sixteen of whom were rowers. Their oars were small, and the men weak, as compared with Europeans. They entertained us with their singing, which was new and strange to us, but not so destitute of musical skill as much of the singing heard in this part of the world. One person would commence the air, while the others rested for a moment, with their little oars high out of water; next they would all give three strokes with their oars as an accompaniment; then rest again, while the song went forward; then all would row and shout for a few moments with all their might. At 7 o'clock we passed Pulo Chermin (Looking Glass Island), a small island in the river's mouth, and proceeded up the river with only light enough to show us the dark outline of the high banks. It being low water, we were aground in the mud three or four times, but were soon off again. We passed several boats by some of which we were hailed, and went near a small fort, the guards of which, if there were any, were probably asleep. It was midnight when we reached the town. We proceeded to the house of *pangeran* Muda Hasim, where we were welcomed by several young *pangerans*, his brothers. The house is larger, though but little better, than the common Malay houses. The furniture consisted of a Chinese bamboo settee, three or four chairs, and a mat upon the floor. The value of all the furniture in the room, at Singapare prices, would be 8 or 10 dollars. After waiting half an hour, Muda Hasim made his appearance, a small man, with a genuine Malay countenance and form. He received us after the European manner, seemed at first a little embarrassed, and consequently was reserved. He offered us tea poured out by himself in the Chinese fashion, and knew enough of our customs to chew his betel without presenting it to us. After a little time he proposed going with us to call upon the sultan. Two boats were called, and

in a few minutes we were mounting the ladder to the sultan's house, which, like all the houses here, is built upon stakes over the water. An open door gave us a view into a dimly lighted hall, on the floor of which a number of men were sleeping. Passing by this door to the right, we were shown into a small verandah furnished with settee and chairs, like the room we had left. Here, after some waiting, we had a long and tedious interview with the sultan, who inquired our names, our country, our business, and offered us tea and betel. It was nearly day light when we were told that beds were ready for us. These beds were found to be the common mat and pillow, with the addition of a rug spread under them. A number of persons crowded around us to see us lie down to our sleep, and when these had gratified their curiosity, Muda Hasim came to look at us and take leave. And last of all came the sultan, who wanted us to feel his pulse. All of them appeared to be in good humor. From the time of our leaving the vessel, I had felt that there was sufficient promise of safety to authorize the step we were taking, and yet there was some lingering apprehension of danger. We had come to a place which a few years ago was notorious for piracy; and though its reputation was now much better, we knew not yet the ground upon which this better reputation rested.

May 11th. It was arranged last night that I was to start at sunrise with raja Muda, who was on his way home, and who in passing was to leave me at the brig, where I was to take our own boat and return with the presents, which the captain had ordered for the sultan and the chief *pangerans*. I did not get away till near midday. And now commenced a new scene. Had I known before the circumstances in which I was about to be placed, I should have hesitated before putting myself so much in the power of these pirates. I was quite alone among them, except that I had with me a man sent by Muda Hasim to act as pilot on my return. I remembered having heard at Samboangan that it is common with the Illanuns to capture white men for the purpose of obtaining a ransom for them. I perceived that raja Muda, being on his way to his own country, might, if he pleased, pass by our vessel without leaving me, and without the fact being known, at the vessel, or at the city, short of two days. Fears of this kind, however, did not prevent my admiring the fine scenery of the river and its banks. The breadth of the river is about half a mile. The banks are from 50 to 250 feet in height, in some places nearly perpendicular, in others ascending gradually at an angle of 20 or 30 degrees with the horizon. They are covered with

forest or with coarse grass. Saw but few houses. A mile and a half below the town passed the small fort. It has five iron cannon mounted upon it, and is guarded by one man and his family. The men with me pointed to an elevated position on the river's bank, on which they said there were other and larger guns. The course of the river, for four or five miles below the fort, is nearly straight. Near the town it makes a right angle, another at the fort, and near the mouth there is a slight bend. The heat was oppressive, and as I had not slept the night before, I lay down by the side of rájá Muda, under a *kajang* awning, and was refershed by an hour's sleep. After this I amused myself with learning the numerals of his language, (the Illanun), and the names of a few objects. Some of the words are the same as in the Malay, and four out of the first ten numerals are the same. Rájá Muda told me he had been in Mindanao, and that the language of that island is so much like his own, that he can understand it. The Illanuns of Borneo are doubtless a colony from Mindanao, and their language probably differs from that of the parent country only in the mixture with it of Malay words. It is hardly necessary to say that many of them, besides their own language, also speak the Malay. This Illanun colony, as I was informed after returning to the town of Borneo, has existed for ages. It comprises three towns or rivers: Tampasok, Tawaran, and Pandasan, situated near the lofty mountain Kini Balu. A town, on this coast, generally implies a river of the same name, and a river almost as frequently implies the existence of a town. Rájá Muda is a great beggar, and in order to keep him in good humor, and to strengthen the motives for leaving me at the vessel, I promised that on our arrival he should receive several of the articles which he asked for. Although we had tide, and, a part of the way, wind in our favor, we did not reach the Himmaleh till sunset. The men immediately made their way on board, and went about examining everything, particularly the guns and cutlases. Rájá Muda received with satisfaction the articles that had been promised him. The mate, not considering it safe to have on board such men, ordered the pirate prahu and all its crew to leave the vessel, and to keep at a suitable distance during the night. Rájá Muda alone was allowed to remain. He was mortified that his followers should be thus treated, and seemed now to be ashamed of his profession. By this contrivance of the mate, he was a prisoner, and a hostage for the good conduct of his men. He wisely laid his kris upon the cabin table, and did not go near it again while he was on board. At 9 o'clock in the evening, I started for the town in the small

boat, with five of our crew and the Malay man who had come with me to act as pilot in returning. We stopped a few minutes at Pulo Chermin, the small island in the mouth of the river. Formerly it was inhabited and cultivated, but is so no longer. Brought away some stones, which on examination by day light, proved to be sand stone. At the dawn of day were at the sultan's.

May 12th. Ascended the river about two miles in a *gobang* (a long narrow canoe) with two young *pangerans*, brothers of *pangeran* Hasim, and several of their servants. Went on shore, and passing over two or three hills, came to a retired valley in which were several small pepper gardens belonging to Chinese. We saw two of these Chinese, one of whom has turned Mohammedan. Both were very ignorant. They speak Hokkeèn, and one can read a little. They say there are only forty Chinese in Bruni. We saw a man from the Philippines, who was probably stolen from his own country and sold here as a slave. The sorrowful tones of his voice could not fail to interest, and especially when he said, in Spanish, that he was a Christian, and very miserable. I desired much to know more of his case, but could not in Spanish inquire into his history, and to do it in Malay did not seem prudent, as slavery here is a 'delicate' subject, and as we are constantly watched. I sat down to rest in a Chinese house, and the two *pangerans* began to examine my pokets. They must see everything, but it was only to gratify their curiosity; for when I offered each of them a rupee, they declined, saying, I might give one to one of their followers standing by, but not to them, as *pangerans* (nobles) must not work, nor receive money, according to the *adat Bruni* (law of Borneo). There was an apparent delicacy of feeling and a polish of manners in these young chiefs, which brought to mind Burke's 'Corinthian capital,' and his praise of 'the unbought grace of life.' But I had afterwards to learn that the capital was no better than the shaft or the base. From the tops of the hills we could see a part of the town, and portions of the rivers, a limited but beautful landscape. The rocks and stones were all sandstone. In the afternoon we saw at the sultan's the chief *imam* or priest, who is a native of the town, but has lived 25 years in Mecca, and consequently has much of the Arab in his exterior, and probably as much in his habits of thought and feeling. Like all the higher class, he wears a kris, but his kris (dagger) differs altogether in shape from the common Malay kris, this peculiarity being one of the badges of his order. His age cannot be less than 60 years. His stature is five feet six or seven inches, which is three or four inches above the ordinary height of his countrymen.

In his manner he is grave and dignified, and his countenance is not without indications of thought. He wears the Arab dress. His boat differs from the common *gubang*, being broader, and approaching nearer to our idea of a boat than to the long narrow canoe of Bruni. The *imam's* boat is also distinguished by a covering over the middle part. While sitting at his ease under this covering, the old man was pounding in a small mortar his bitel and gambir, a custom not unusual, it is said, among those whose teeth have lost their power. A beautiful evening. The moon is shining brightly. Not a ripple upon the water. The river is like a broad, clear mirror, over which the little *gobangs* are gliding smoothly and silently, as if self-moved; for instead of oars are used a light kind of paddles, which are skillfully managed, so that the boats move as noiselessly almost as the fish. From a little distance we hear singing, which comes sweetly upon the ear, and accords well with the beauty and softness of the scene. On such a night why may not the *gobangs* of Bruni be thought to rival the gondolas of Venice?

The sultan calls us away from our musings, to walk with him on the other side of the house and admire his strutting. The character of this man deserves notice, but I defer speaking particularly of him until I shall have had apportunity to observe him more closely.

May 13th. At sunrise our captain goes with *pangeran* Muda Hasim to visit the vessel, and to complete the arrangements for trading, while we ascend a branch of the river different from the one we went up yesterday, to see the country and the people. After proceeding in a northerly direction some two miles, went ashore, crossed some low hills, passed through woods, and came to several houses inhabited by people called Kadayans. Entered some of the houses, and met, with a kind reception. The Kadayans are said to be a race distinct from the Malays. They are however Mohammedans, and speak the Malay language and no other. If they were originally a different race, the difference is not now apparent. The houses were in the midst of woods, and there was little appearance anywhere of cultivation. We saw one pepper garden only, and that a small one. Cows and goats, however, were abundant, and the former particularly were fat and fine looking. We saw the sago tree, called by the Malays *rumbia*. It is a palm, resembling the *gomuti* in its size and proportions, and in the conformation of the trunk, while the large leaves upon the top are more like those of the cocoanut tree. Our walks through the forest showed us that the same beautiful and luxuriant vegetable world, which we had admired in Celebes, the

Moluccas, and Mindanao, was still before us. Returned through the thickest of the town, and were gazed at with eager curiosity, as would be natural in a place where white men are seldom seen. By our attendants we were told that rájá Muda is a very bad character, and that within the last month he has sold here in Bruni a hundred captives. This story accords with the others we have heard of this man, and with his own confessions and boastings. It was near midday when we arrived at the sultan's, and soon after our breakfast was ready. It was placed upon an old stand about two feet square, which appeared to be of Chinese workmanship. A few plates, some rusty knives and forks, and two or three spoons, were mustered for the occasion. But though our table and its furniture were of an humble description, and though the food consisted of rice and curry and a little fruit, the whole was in good keeping with our other accommodations, and we made a substantial meal, eating our meat in gladness, and wondering more that we fared so well among such a people, than that we fared no better. Several persons, and among them the sultan, came in to see us eat, all of them in good humor. These people are far enough from being shy and reserved.

The room in which we eat and sleep, if room it may be called, is a recess about fifteen feet square, in the sultan's *rumah bichara* (council hall), situated immediately behind the throne. The hall is 20 paces in length, and 10 in breadth. The central part is elevated 1½ feet above the common level of the hall, occupying nearly half its surface, being 45 feet long and 15 feet broad. It is furnished with bamboo mats, and at night serves as a sleeping place for ten or twelve retainers, who seem to act as a guard. On the end of this elevation, opposite the front door, is the throne, which resembles somewhat a large bedstead, with a canopy over it, but without curtains. The footstool is composed of a large plank of black wood, a coarse kind of ebony, the breadth of which is three and a half feet. The tree which furnished this plank was a production of the country. From the sides of the elevated part of the hall, pillars rise to support a canopy made of cotton cloth. The throne which has been spoken of, is called *patrana*, and on this is placed a seat or chair, which receives the name of *singgasana*. The floor of all parts of the hall, like all floors in Bruni, is made of *nibong* slats as broad as the hand, and placed about an inch from each other, thus leaving a space through which the water from beneath may be distinctly seen. At high tide the water comes up within a foot of the mats upon which we sleep, so that our beds seem to be in some danger at times of

being wet, as well as hard. The residence of the sultan, besides the hall here described, is composed of two other houses about the size of this one, and two or three smaller buildings. The whole of these houses, at Singapore prices, probably would not cost over a thousand dollars. It excites a smile when one hears such an establishment dignified with the appellation of *astana*, palace. It is miserable compared with the residence of the sultan of Ternate. We are not, however, to infer from this that his highness of Bruni is inferior in power and greatness to his brother of the Moluccas. The latter owes his splendor mainly, probably, to Dutch influence and a Dutch pension. Bruni has the reputation of standing in the first rank of Malayan kingdoms. The name Bruni is applied both to the town and to the state. The sultan, sometimes, instead of Bruni, says Burneo, from whence doubtless comes our word Borneo. The name given to the island, by those of the inhabitants who know that it *is* an island, is Kalamantan.

Sunday, May 14th. While we were washing and shaving, one of the many who were standing by, said to the others that all this cleansing, as well as the reading of books, was on account of its being Sunday. Poor creatures! They have scarcely a conception of spiritual existence, and of what it means to worship God 'in spirit and in truth.' Every thing we do or say is regarded with curiosity or suspicion. Curiosity, however, is the predominant feeling. Suspicion is sometimes mingled with it, but in a less degree than I was prepared to expect. Whether we read or write, or converse together, or walk up and down the house, we are asked again and again what we are doing, and why we are doing it. Their notions about medicine and palmistry, which they class together, are very crude and superstitious. They hold out their hands, and desire to know how long they are to live. We tell them we know nothing about such things. They point to their pulse, wishing us to feel it and tell them what disease they have. They ask for medicine for their wives, whom we are not allowed to see, supposing that there is no necessity for a physician's seeing his patient. In the afternoon they were weighing pepper in the hall, which had been brought in by some of the sultan's subjects. Weather hot and oppressive.

May 15th. The sultan seeing my cloak, put it on, and was greatly pleased with it. He of course begged for it, as he does for most things to which he takes a fancy, and was offended when I declined giving it to him, and went away. Another pleasant excursion to the hills, to the northeast. The branch of the river which we first ascended is called Takoyong. A fine view of the town, and of the

country toward the north for many miles. There is little appearance of cultivation, though the soil is good. The hills and valleys are thrown together irregularly, and the face of the country is not unlike that of the island of Singapore, except that the hills are higher than those of Singapore. This remark refers only to the region within a few miles of Bruni. At a distance are lofty mountains rising in successive elevations, and a country unknown except to the Dayaks. Before returning we ascended another branch of the river, which has the name of Kianggi. The scenery is well worthy of being admired. The river is narrow, and pursues a winding course between hills, which are high and bold on each side, and covered to profusion with whatever is beautiful or splendid in the vegetable world. With the loveliness and wealth of nature thus before him, one feels that he is surrounded by life, that an August Agency, is near him, that 'mountains and all hills, fruitful trees and all cedars,' speak forth the Crerator's praise —

> His presence, who made all so fair, perceiv'd,
> Makes all still fairer.

We went within hearing a water-fall, but could not proceed farther with the boat, on account of the shallowness of the water, nor did we succeed in an attempt to penetrate to it on foot through the jungle. The rocks (and we saw the rock in many places both on the tops and sides of the hills, as we were walking, and on the steep banks of the river as we passed in the boat) are sandstone,—most of it loose and crumbling.

May 16th. Not being able to obtain a boat, we were obliged to remain in the palace, not the most agreeable of places, but the best in Bruni for seeing the people and becoming acquainted with their character, it being a place of much resort, and particularly for the higher class. Almost every day several tens of *pangerans* call here. The whole number of these persons of noble blood, in Bruni, is according to one informant, 500. But this is probably an exaggeration. Pangeran Muda Hasim, the minister, or vizier, is brother to the sultan's mother. Owing partly to his wealth, partly to his office, and more than all to his character, he is a man of commanding influence, and is virtually the sovereign. He has around him thirteen brothers, upon whose influence he may depend, as their interests are bound up with his own. Pangeran Yusuf is also an uncle to the sultan, being the brother to the sultan's father, the former rájá. It should be observed that they call their former chiefs, who are

dead, rájás, while the reigning chiefs only received the title of sultan. Yusuf is distinguished as a merchant, being superior perhaps to Hasim in this respect, though in no other. Pangeran Mumin, another merchant and great man, is married to the sultan's sister. These three chiefs and the sultan have in their hands a large portion of the commerce of the town.

The sultan continues his foolish tricks and talk, and marches about the house with only a *sarong* for a covering. He cannot be persuaded to wear more clothing, although we assure him that nothing else will relieve him of a rheumatism of which he is often complaining. He usually makes his appearance about ten o'clock in the morning, and from that time till ten or twelve at night he is most of the time walking about the premises, or sitting in a small varandah, where he receives visits and spends much of his time. This verandah, or presence chamber, is furnished with a Chinese bamboo settee, worth a dollar or two, and three chairs, obtained probably from Macao or Singapore. In one of these chairs, Omar Ali Saipudin (for that is the name of the sultan) is often to be seen cutting his toe nails, and trimming the scabs upon his feet. It is amusing to see him come from his little verandah, only forty feet distant from us, to our quarters behind the throne, acting like a boy or a monkey, and yet gravely followed by a man bearing his kris, and by another with his betel and siri box. Saw him take out his filthy mouthful of betel, and give it to one of his attendants, who immediately, with all reverence, transferred it to his own mouth, as a special favor from his highness. These people must have a high regard for their head men to be able to maintain their respect, as they seem to do for this man. Whether he is really deficient in natural powers, or whether his childishness results from his having been shut up all his life with his women and slaves, it is not easy to determine. Perhaps nature and education may both have been in fault. Custom requires that he shall not leave the palace, except he go in state with a numerous train. He therefore seldom goes out. And Hasim the minister is probably not unwilling to have it so. It may be even that his counsels and contrivance are directed to the preventing of locomotion on the part of his master. Whoever approaches him, must assume the squatting posture, and fix his eyes upon the ground. The highest chief must not presume to stand before him, or to look in his eyes. He allows us, however, to do both, though he sometimes puts on a look which seems to say that it is strange any one should have the audacity to look at *him*. Saw a woman whom he had occasion to call for, approach him.

The moment she came in sight of him, around the corner of the house, she placed herself upon her hands and knees, and then edging her way forward with eyes not once lifted from the ground, she came near enough to listen to his words, to which she replied by the usual word *patek* (your slave), and then retired in the same crouching manner. I never before saw man or woman assume a demeanor so humiliating. The sultan is about 40 years of age, and has more of the Caucasian than of the Malay in his features. There may be Arabian blood in his veins. His color is the dark brown of the Malays. He pretends to some knowledge of the Chinese language, but it turned out on examination that he has only learned to count in Chinese, and his pronunciation of the numerals, even, is so imperfect that a Chinese would scarcely understand him.

At a short distance from the house saw an alligator, lying at his ease in the water. He remained in sight a few minutes, then went down, and soon after made his appearance again upon the surface. Several men have been employed every day in one part of the large hall which we occupy, in making *gobangs*. They work rather ingeniously, but not fast. Their tools, which are of a simple kind, and easily made, are a large heavy knife or cleaver, and a hatchet, the iron part of which is fastened to the handle by a kind of basket work made of rattans, and so contrived that it will turn in its socket, and thus form an adze or a hatchet at pleasure. One man has been at work most of the day in making a small board, which he first split from a log of wood by the help of wedges, and is now hewing smooth. This is their only way of making boards, and they are consequently dear and little used. Learned from some of the *pangerans* about us, that the sultan has three wives and about 100 *gundik* (concubines), and five children, three daughters, and two sons. The sons, though some 13 and 15 years old, are not allowed to go out. Pangeran Hasim, it is said, has one wife and eighty or more other women. All the higher chiefs have, as we learn from all quarters, large harems. Licentiousness is one of their great vices, and a vice of which they are proud. The women, as is usual in Mohammedan countries, are kept in strict seclusion. Women of the lower class, such as market women, go about freely, but no others.

May 17th. Visited pangeran Muda Hasim. His brothers went through the usual process of examining our pockets and cloths. They must pry into everything. Go where we will, and do what we will, we are always beset with these lookers on and askers of questions. Most of them are beggars. But they do not want money. Indeed

the precious metals are not known here as *coin*, pieces of iron being used instead. Their begging is for clothes, handkerchiefs, combs, brushes, scissors, penknives, needles, shoes, stockings, umbrellas, looking-glasses, paper, lead pencils, Chinese ink and pencils, cologne water and perfumed oils, soap, segars, biscuit. And in addition to these, cotton and silks, particularly satins, bombazette, camlet, and broadcloths, please them. They do not look so much at the fineness, as at the strength of cloths and of the various articles which they wish to beg or buy.

When Hasim entered the room, his brothers immediately left the chairs and settee, and seated themselves on the floor, a rule which the highest *pangerans*, Hasim himself not excepted, observe in the presence of the sultan. Muda Hasim, though he cannot be called a wise or good man, is evidently much superior to the great body of his countrymen. His questions and allusions evince thought and good sense. He has some knowledge of most of the ports in the Archipelago, and of the character and relative strength of the Dutch, Portuguese, Spanish, French, and English, nations. Of America he knews almost nothing. One of his chief men said to me that, the Dutch formerly desired to obtain possession of Bruni, and inquired whether they still had such views, and whether they are sufficiently powerful to conquer Bruni. The reply was, that as to their wishes I knew nothing, but that there was little doubt as to their power. Hasim gives the same account of the Chinese here as has been received from others. They are but a handful. There are a few natives of Hindustan, perhaps twenty, and one Parsee, a merchant of some property, who from policy, probably, has become a Mohammedan, as is the case with the some of the Chinese. There are said to be no Arabs, though there are two or three hundred *haji*, that is, persons who have visited Mecca as pilgrims, and who in consequence are much respected.

May 18th. Spent some hours in looking over Marsden's dictionary with a *pangeran*, comparing Marsden's Malay with the words used in Bruni. It is a good school for learing the language. One may at almost any time find some one about him who will act as his teacher for a short time, and when this one becomes tired, another may be obtained. From other *pangerans* obtained scraps of information respecting the Dayaks of this part of Borneo. They gave the names of no less then twenty-one different tribes who use the *sumpitan*, (blow-pipe), and cut off heads—the distinguishing peculiarities of Dayaks. They call them the subjects of the sultan, but from the

fears which the Brunians have of these mountaineers, it would seem as natural to conclude that Bruni is subject to them, as that they are subject to Bruni. To repeated inquiries and cross questions, whether they had themselves seen men from all these different tribes, and whether they are *distinct* races, they replied in the affirmative. But any one who has had experience of the ignorance of the Malays, and of the indefiniteness of their notions in regard to matters a little removed from their every day business, understands that the answers which he receives to his questions he is not to put down as points settled. I endeavor to get information from them by familiar conversation, without putting any direct questions, and never rely upon anything until the evidence from testimony and circumstances has accumulated to a considerable amount. A man of some intelligence for a Malay, says that the number of Dayaks in this region is thirty or forty thousand, and that they have the same customs and character with the Dayaks of Sambas, but different languages. The term Dayak, though understood, is but little used here. The more common appellations given to the aborigines are *Murut*, and *orang gunung* (men of the mountains). The names of the twenty-one tribes, as written down from the mouths of two or three *paugerans*, are these: Murut, Kayan, Bisaya, Tabun, Punan, Daya, Tatow, Kanawit, Siting, Bukatan, Sundaya, Dali, Baung, Taring, Kajaman, Agis, Tagar, Dusun, Bujow, Narun, Milanow. All these they say are *kafir* (infidels), and cut off heads. Their food is rice, sago, hogs, cows, and reptils. Their dress is a cloth or bark around the loins. They sometimes come to Bruni bringing wax, rice, and fruits, as a kind of tribute to the sultan. The names given above are perhaps not all the names of so many distinct tribes, but rather a collection of the names which these *paugerans* have heard applied to the inhabitants of the interior. The only Mohammedan race besides the Malay is the Kadayan. These people we have seen repeatedly both at the sultan's and at their own houses. They do not differ from the Brunians more than men of the city and men of the country commonly do. Still the Malays persist in calling them a distinct race. If so, they are probably a portion of the original inhabitants of the country (Dayaks) whom the Malays have subdued and converted. Called on Muda Hasim. In his verandah saw two men with their feet in the stocks. The crime of one was theft, that of the other witnessing the theft without making it known. The thief, it is said, is to be put to death, the usual punishment for this crime. In the afternoon went to the hills. Saw several houses of the Kadayans. The

women were at work pounding paddy and carrying water. In the evening, it being the eve of their holy day, that is, the evening previous to the hari jumat, or Friday, we had an opportunity of witnessing their *sambayang* (worship). It commenced in the sultan's verandah about 9 o'clock, with singing, accompanied by tamborins. The music was the best I have yet heard among the natives of the east. After an hour or two of rather monotonous singing, they became more animated, and commenced a very singular chanting, and bowing at the same time in a manner equally singular, to keep time with the tune. The chanting was occasionally varied, and with it the motions of the body. The excitement went on increasing until they were exhausted by this chanting and bowing. A young *pangeran* who took part in it said that, it made his head ache. There were two priests present, and the sultan was a part of the time among the worshipers. When asked what was the meaning of all this, they said it was 'praising Tuhan Allah.' The language used was Arabic. The name of Mohammed was accasionally to be distinguished. The worship, if worship it might be called, was continued till midnight.

May 19th. In the morning accompanied a young *pangeran* to his house to visit his sick brother, and then as a recompense he took us in his boat on a short excursion. We landed at two or three different places, and ascended the high banks. In one place we saw a number of graves. We have before found similar burying grounds in several places, upon the sides of the river. Each grave is marked by two pieces of wood, (occasionally they are of stone,) from one to two feet high, and two or three feet apart. The earth over the grave is raised a few inches, and kept in its place by four pieces of wood forming a parallelogram three or four feet long and one or two broad, and rather neat in its appearance. The whole resembles the graves of the Makassars and Bugís, except that these tribes, instead of wood, commonly use stone for the upright slabs and the surrounding frame.

Having seen the town from five or six different hills, and having passed through it in all directions, a more particular description is now given. It is situated ten miles from the river's mouth, at a spot where it divides into two branches, the smaller of which comes from the north, and does not extend far above the town, while the larger branch comes from the west, and may be ascended in small boats, it is said, twenty miles or more. There are also two other very small branches, which we ascend as far as a boat could go. The site of

the town, whether regard be had to defense, or convenience, or beauty of scenery, is well chosen. The houses are built upon *nibung* posts over the water, along both sides of the river, and on both of its branches. As the river is divided in the midst of the town, at the house of the sultan, it has at this point the appearance of three broad canals lined with houses, and coming from different directions to meet at a common centre. The rise of the tide is from four to eight feet, and usually there is water under most of the houses during the whole twenty-four hours. At very low water, however, the houses are left standing in the mud for a short time, there being only sufficient water to allow boats to approach the ladders of the front range of dwellings, while the houses in the rear, at such times, are inaccessible to boats, and must be approached by passing along the platforms and verandahs of other houses. There are from two to five ranges of houses, one back of another, connected together to some extent, but not sufficiently so to make it possible to go many rods without getting into a boat. At low water the breadth of the river is about a third of a mile, and at high water two thirds. In many places when the tide was up, a broad sheet of water extends between the houses farthest in the rear and on the shore. The largest prahms ascend the river as far as the town; and formerly in the days of Chinese commerce with Brúni, junks of large size were to be seen in the midst of the town. The construction of the houses is like that of Malay houses in other places. The roof is covered with layers of palm leaves called *hatap*. The sides are either *hatap*, *kajang* (also made of palms leaves), or boards. Boards being hewed, and not sawed, are expensive and little used. Neither is bamboo much used, probably because it is not easily obtained. We see but little of it in the forests. There is but one *muzjid* (mosque), and that it small. The town is surrounded by hills on the east, south, and northwest, varying in height from 100 to 250 feet. These hills and the windings of the different branches of the river, render truly beautiful a place which would otherwise be without attractions. There would be still more of the beautiful, if the hills, instead of being left as they are, for the most part, in the wild luxuriance of nature, were adorned by the hand of cultivation. The Creator has done everything for this lovely region, while man has done nothing, or worse than nothing. Those spots from which the forest has been removed by former attempts at cultivation, are now overrun with bushes, or with a coarse grass called *lalang*, which taking deep root, and being more difficult to be subdued than the original jungle, is regarded as almost the ruin of the land.

Concerning the number of the inhabitants it is impossible to speak with accuracy. The place appears larger as one passes along the river in a boat, than it does from the hills just in the rear, whence the whole may be seen at once, and with entire distinctness. The population cannot exceed 25,000, and probably does not fall below 15,000. The number may be estimated at 20,000. According to Pangeran Yusuf, there are about 3000 boats. Good water is obtained from the base of the hills along the river side. Salt is made from the water of the river by boiling. We passed some of the little houses or sheds where it is made.

May 20th. The sultan called for us to go with him in a boat a short distance. We went a few yards, as far only as the little island of half an acre in extent, upon which the *muzjid* stands. Here, between the *muzjid* and his own houses, the sultan pointed out to us ten or twelve cannon, most of them brass, and very large, lying about at random in the grass, some on broken or decayed carriages, and others on the ground. Part of them were of native manufacture, and others were from abroad. There was one very large piece, bearing the name and arms of Carolus III. of Spain.

Every day persons apply for madicine to cure them of diseases, caused by their licentiousness. Rheumatism and diseases of the skin are also very common. A roughness of the skin, resembling scales called *kurap* is often met with. Out of the thirteen men who were at work today at the sultan's, replacing the decayed posts under the house and the platform surrounding it, seven have this cutaneous disease. The proportion, however, from the whole population is by no means so large. *(To be continued.)*

ART. III. *Notices of Natural History:* 1, *the rhinoceros;* 2, *the camel; and* 3, *the elephant; translated from the Pun Tsaou, and other Chinese authors.*

THERE is more discrepancy among Chinese authors concerning the *se* or *sze* than almost any other wild beast which they describe. The fact that there are two characters, whose forms are very different from each other, employed to designate this animal, which is no doubt meant for the Indian rhinoceros, would appear to indicate that some

time or other there might have been two species; but the descriptions under each character are not more dissimilar than are those found in different books when describing the same animal. The Pun Tsaou says, the *se* and *sze* are both intended for the same quadruped, and the discrepancy has arisen from the various pronunciations of the north and south. But this does not explain why there are two characters; and another author endeavors to remove the difficulty by assigning one name to the male, and the other to the female. From these doubts of the Chinese writers, it is probable to us that the rhinoceros is not at present, nor has been for a long time, a native of China. It is said to occur in the western borders of the land: a phrase which we often meet with in their books, meaning sometimes, that the animal is found in those parts, but often too that the knowledge of it came from countries lying on the west of the middle kingdom. Others say it is found in the southern mountains; and describe it as an ox, with one horn on the nose, and an other on the crown of the head. In its general appearance it resembles a hog; but this account is altered by another writer, who says it is like a buffalo, with a hog's head, partaking also of the figure of an elephant. It has a great belly, short legs, and each foot has three toes, with nails on the top like a horse's hoof.

The body is black, not very long, and the hair, says the Pun Tsaou, is like the bristles of a hog, growing by threes from a single root. The skin is very thick and hard, fit to be used in making shields and cases for armor. The *se* is described by one author as having three horns; by another with two; and there are those which have but one, and that weighs a thousand catties. The horn on the nose is called the 'eating horn,' because the animal employs it in procuring its food. Its tongue is very prickly and rough; it eats the thorny parts of the trees and thistles, but does not choose the smooth branches and leaves. It prefers muddy water for its drink, because it does not like to see its own image reflected from the clear water; and be the hoarfrost or fog ever so dense, his skin is not wetted. In the night, it follows the stars when traveling.

The people who wish to capture the *se*, says doctor Woo of the Tang dynasty, place rotten wood before its path to the mountains, disposing it in the form of a sheepcot, and placing a few sheep and hogs within the inclosure. The monster coming up, and wishing to enter the inclosure, steps upon the treacherous foundation and is overthrown: and the hunters hasten up, while he finds it difficult to rise, and there dispatch him. Every year he sheds his horn, which

he carefully buries in the mountains; but the men watching where he hides it, take it away and substitute a wooden one; but if the beast on the third time discovers that his horn has been taken away, he avoids that locality, and secretes it elsewhere. The horn is three cubits long, and is likened by one author to the handle of a horse-whip. They were anciently used to make cups; and because the *se* is very powerful and skillful in goring other animals, these cups were employed when the wine of punishment was drank. The horn is also a specific in the pharmacy of the Chinese. In cases when a person starts in his sleep, and yet does not awake (somnambulism is probably intended), he is not to be burned with fire till he does arouse, lest he injure some one; but by spitting in his face, biting his feet, and pulling his toe-nails sharply, he can be awaked; and when aroused, if the horn of a rhinoceros be put under his head for a pillow he will not again relapse. When one vomits blood, the livers of geese and ducks and the fresh horn of the *se* are directed to be ground up and mixed in wine for the patient. The figure here given is from a Japanese book —

which contains the tapir, and embodies the Chinese description much better than any figure in their books which we have yet seen. The Japanese call it *sái*, (their mode of writing *se*,) and merely repeat the leading characters from Chinese authors. It is questionable whether the rhinoceros is now a native of either Japan or China. It is recorded that in the reign of the emperor Pingte of the Han dynasty (A. D. 4) one of the western tribes presented him as tribute with a rhinoceros.

The camel is called *to* by the Chinese, because he is chiefly employed in carrying bags and sacks; and the character when etymologically considered means the *horse* of *bags*. It is also called *tŏ to*, the *bag* bearing *camel*, a name that has become corrupted into *lŏ to*. The etymologies of the Chinese are sometimes deserving of notice as an index of their habits of thought, and modes of combining relative ideas in order to embody a new one; and in no particular branch of knowledge are they more curious than in zoölogy. There are, says the Pun Tsaou, both wild and domesticated camels found beyond the northern and western frontiers; the latter reared for the purposes of traffic and gain, but the wild sort afford the best medicine. This animal is like a horse with the head of a sheep: it has a long neck and pendent ears, the legs have three joints above the ancle, and on its back are two fleshy humps, where all its fat is collected. It is of various colors, yellow, gray and sandy. Its nature is inimical to heat, which is the reason it entirely sheds its hair, in the summer; the hair is employed in making garments. When the dung is burned, the smoke ascends directly upwards, like that of the wolf's, on which account they are both used for signal-fires upon the mountains.

The camel is very strong, carrying burdens weighing a thousand catties to the distance of 200 *le* or more in a day. When it is loaded, it quietly kneels down to receive the burden. It can discern where there are fountains of water; and when the drivers observe them stand still, doggedly refusing to proceed, and digging the earth with their feet, they know that water is to be found beneath the surface; and their sagacity is so well known that travelers always follow the trail of the camels, knowing that it will lead them to springs of water. In the Shamo desert, there blows at certain seasons a very hot and deadly wind; and the camels, when they perceive its approach, stretch out their necks, utter distressing cries, and bury their mouths and noses in the sand, on seeing which the attendants throw a blanket over themselves, and thus avoid the danger. When it reposes, it does not lay along on the ground, but doubles its legs under its body, and sleeps with its eyes open, for which peculiarity some have called it *ming to*, the bright camel. Its speed is great; for there is a kind called *fung keo to*, the wind footed camel, which will travel a thousand *le* in a day. It is said that in countries west of China, there are camels with only one hump upon the back, resembling the zebu. The Pun Tsaou here quotes several synonyms of the one humped camel, all of which are also applied to the zebu in other works, which would show that the dromedary was not distinctly

known to the Chinese. In Kanghe's dictionary, it is said that the camel is vulgarly called *fung new*, or *zeim*, in some places. The milk is prescribed in a few diseases, being sweet and innoxious; and the flesh is harmless and wholesome. Its hair is softer than the fox, garments made of it are cool and pleasant.

The character which represents the elephant is intended to combine the figures of its proboscis, eyes, tushes and legs; and in the ancient seal character, the resemblance is sufficiently accurate to detect the animal. It is found in the Keaouche country (Cochinchina), says the Pun Tsaou, where the inhabitants eat its flesh, roasting it at the fire with flour and wine; the trunk affords the best meat. Herds of them are also met in Yunnan and in the regions beyond, where they are caught. The largest are about ten cubits long, and six cubits high, and their bodies contain as much flesh as four oxen would produce. The eyes resemble a hog's, the ears are long and pendent, and the neck is so short that the animal cannot turn it around to look behind. The legs are like pillars, the feet have no toes, but are furnished with claws and in walking, the left foot always precedes. Within the mouth are teeth for eating, and by its two protruding lips also proceed tushes, which clasp the trunk on either side. The proboscis is as large as one of the legs, and reaches to the ground. At the end is a hole, that can be opened and shut, within which is a skin like a drum-head, which if injured causes death; and as the strength of the animal lies chiefly in the trunk, any wound inflicted on it causes disease and death. In eating or drinking, all the food is taken up by the trunk, and introduced into the mouth by turning it around. They are of an ash color, sometimes white, but the latter are bloated and ill looking. The skin is used to make shields, bridles and drums; and when cut into thongs, it is useful in binding up articles.

The female begins to bear when five years old, and has a young one once in three years, and goes to the desert mountains to bring forth. When the male covers, they enter the water, in which particular the elephant differs from all other animals. At the age of sixty, its bones attain their full size and number. The foreigners of those coutnries where it is found domesticate it, and the great men dress them up and ride on them, for the nature of the animal is to understand the speech of men, and to remember things for a long time. They have many contrivances for capturing and killing the wild elephants, by digging pits for them to fall into, or by laying nooses in its paths which entangle its feet. Sometimes female elephants are

employed to seduce them, and thus catch them; and the people gradually domesticate them with food and commerce with the female, and also appoint a man to guide them, who is called the elephant's slave, and who governs it by sticking a hook, which he carries, into right or left foreleg. It eats grass, pulse, sweet cane and wine, and dreads smoke, fire, lions and serpents. The ivory of the tusks is used in making official insignia: and the people on the west bring tushes to China, which are ornamented and fashioned in a beautiful manner, and bear a very high price. The elephant always closely buries the exuviæ of its tusks, at which time the inhabitants closely watch its movements, to find where it secretes them, and privily put wooden ones in their stead. The Pun Tsaou, in mentioning the peculiarities of the elephant, says the gall bladder does not rest upon the liver, but moves about in the body to the four limbs during the four seasons of the year; in proof of which, an instance is cited of an elephant that was killed in the spring during the Ming dynasty, and the gall bladder was found in the left foreleg. The Japanese speak of it as the greatest of all beasts, and that the tusks are excellent form making various things. The Chinese procure a part of their ivory from the south and west; the native craft bring it to Canton. The skill and persevering patience manifested in some of the articles which they make from ivory have long been known and admired. W.

ART. IV. *Remarks on Diplomatic Agency in China: with some views as to the powers and qualifications of a Foreign Minister.* By G. TRADESCANT LAY.

I FULLY concur with the gentleman, who has contributed several long papers to this work upon American influence, in thinking, that the present state of things in China calls loudly for amendment. Here we are treated as if we were a few poor hunger-bitten creatures, just escaped from a lazar-house, with all our sores and loathsomeness about us, and in the extremity of our distress were fain to be fed with the crumbs that fall from the celestial table. Our conduct as merchants is so unprincipled and provoking, and our converse as men so full of pollution and barbarity, that nothing but the amazing goodness of the imperial heart, touched with compassion at our forlorn condition, could bear with us a moment. No motive of policy, no regard to

the advantages which the subjects of this realm derive from commerce, has any weight with him who sways the destinies of China; nothing but pure unmingled pity would suffer us to hover about the shores, or to sojourn upon a little strip of ground at the very outskirts of the empire. Of this state of humiliation we are reminded by the tone and tenor of every edict; and of this state of humiliation we are made to taste the bitterness in every way, that a high-flown pride and ingenious malice can invent. I have neither strength, leisure, nor inclination, to expatiate upon the evils of our present standing; but I think, for brevity and the easement of both writer and reader, we may resolve them into two kinds; the pernicious interference of wicked magistrates in all matters of trade, and the public scorn and obloquy which is poured upon us on every occasion. The Chinese as private individuals seem to understand the value of fair dealing, and have oftentimes exhibited that confidence in foreigners, which is the offspring of a truly commercial spirit. Many have showed a friendly feeling, and such as did not stop at deeds of substantial kindness. But friendship and commerce are alike subject to the scourge of magisterial intervention, uncircumscribed by laws and unchecked by the reproofs of conscience or the censure of the world. The innate love of domineering, cherished by that spirit of despotism, which embues every sentiment in China, and the needy avarice of men who have pawned more than their all in the purchase of places, and who are ever liable to be drained dry by those above them, set them at work, and there is no sanctuary, no hiding place, in the land whither a poor native can flee and escape from his pursuers.

God is represented as the judge of all the earth; as sitting upon a throne of judgment; and so on. In the conducting of this great session we find his wisdom as great as his power. That is, we find that he displays just as much wisdom in detecting offenses and proving their guilt, as he will power in bringing them to punishment. The charge brought against some wicked men is not founded upon a multitude of circumstances; but the long-suffering of God lets them go on till, in yielding to the bent of their corrupt minds, they fall into some sin, so public and so atrocious, that it becomes both the judge and the accuser, and nothing remains but to execute the sanction of the offended laws; so that experience has taught us to say, when we see dissemblers playing an equivocal part, leave them alone, allow them but time enough, and they will prove what they be without any other process of conviction. Of this we have now a wonderful example in the Chinese authorities; for indictment against them need not

embrace a multitude of counts, nor multifarious evidence to sustain it, though there is no lack of either matter or proof, for they stand convicted before us. Opium, that entails so many mischiefs upon this country, has this one good, if not more in it, inasmuch as it shows of what stuff a mandarin is made. By proclamation the sale of this drug is forbidden, and its use condemned as fraught with the most baneful effects. This view of the subject has been ratified by the destruction of all the vessels employed in its conveyance, and by the public execution of many offenders. All this is well and highly befitting the duties of men who are by office the guardians and trustees of the general safety. Now, after taking a glance at the fair and spotless side of the picture, let us just look at the black side, that we may behold one of the greatest contrasts that was ever exhibited among the scenes of life. For these very men not only accept of secret bribes to wink at the introduction of the article, but they have taken the whole business into their own hands, and authorize it with the whole weight of their authority, so that the trade is at this moment pushed with greater vigor them at any time previous, and with so much success by foreigners, that a fortune is made in very short time and with the least possible risk.* Here are the men who promulgate the law, that opium shall not be imported; here are the men who break the law, not by sufferance merely, but by doing the very deed themselves. This too is done, not in the dark, but in the broad eye of day-light; not in private vessels, but in boats belonging to the government. A few days ago at Hongkong I saw a mandarin boat pull along side a receiving ship and take in thirty thousand dollars' worth of opium, while the harbor was studded with lesser craft bearing the custom-house flag, which were said to be waiting for that and other contraband articles. We are therefore relieved from the necessity of shewing by an illation of many particulars, that the *Chinese mandarins are the last men* in the world to be intrusted

* Since Mr. Lay's paper was in hand, a fact has come to our knowledge, corroborative of what he has said of the magisterial conduct of the local authorities. Near the middle of the last month, the *Poppy*, one of the foreign boats — of which there are some thirty constantly plying on the river, all strictly interdicted — was boarded, and with her cargo made a prize — or a booty — by some of his majesty's cruisers. The foreign boat and the Lascars, manning her, are now (July 16th) in the custody of the senior hong merchant; and three of the Chinese officers, who commanded the cruisers, in the seizure of the Poppy, have been beaten and reprimanded, for their temerity:—'they were sent to watch *native* boats, and to prevent *them* from smuggling; to interfere with those of foreigners and create disturbance was an extreme of audacity, never to be allowed.' We have heard it intimated that, this fear of disturbance may have been caused by a dread of the British lion.

with any public function, for they pronounce the law touching themselves and furnish the evidence of their own accord. And we are also relieved from the necessity of giving any details respecting the annoyances which merchants encounter, for any man may easily gather how unsatisfactory a commercial understanding must be, which is obnoxious to the interference of such men.

In the second place that public scorn, with which we are entertained, is surely no inconsiderable grievance. There is something in reproach so repugnant to the constitution of our nature, that he who best understood it never calls upon us to endure it patiently, without annexing an infinite reward to obedience. In the way of doing good or in our attempts to make a friendly impression upon the natives, we have to encounter a deluge of scorn and mockery, and though a patient kindness and a knowledge of their language may diminish the tide here and there, yet it makes nothing to the vast flood of contumely that eddies around us on every side.

These are two grievances which stand in the forefront of the rest; to check, limit and control them would be, among other things, the aim of a diplomatic agent. It would prove itself to be a great work, and one beset with peculiar difficulties. As to the means or instruments for effecting any thing, let us see what we can find. In western countries we have two remedies against a bad magistrate, we can subject his conduct to the notice of his superiors, and we can bring public opinion and public censure to bear upon it. These things do not make men virtuous, but they help to keep them from doing evil. In China all authority is, I dare say, reckoning from the highest to the lowest, very nearly of the same leaven, and public opinion must be a poor thing without the existence of free institutions to give it support and uniformity. But they are not without their value. For did these wicked men know of a certainty, that their conduct would be faithfully delineated before the emperor and his court, they would not strut in pride and mischief so freely as they do now; and did they feel assured that a reply, a plain and spirited reply, to an abusive edict would meet the imperial eye, they would be more measured in their vituperation. To open a certain and inviolable road of communication between the foreign merchants and Peking would be one means of effecting a change for the better; for however prone the court might be to sympathize with the subject, there is something so forceful in truth, that it is a question whether the father of lies himself be altogether proof against it, and though general feeling here is sadly curbed by personal dread, there is a certain aptitude for, or a

perception of, what is fair and equal, that leads a man spontaneously to condemn some things and to approve their contraries.

I have mentioned two grievances, and have suggested a twofold remedy, but let no one think me so much in love with my own contemplations as to fancy that these are all. I should rejoice to see a minister from Great Britain, who was so qualified by natural endowments, and so happily poised in authority and circumstance, as to find out for himself both what it were good to be done, and the best way of doing it. Let us consider what qualifications, what honors, and what happy circumstances, would be absolutely necessary to give us any hope of success.

In the first place, he ought to be a man of great natural endowments, and these should be of a particular kind; for one may have a talent for physical researches, for the studies of ancient literature, or for the arts by which life is adorned and the powers of living agents are multiplied, and yet have no turn for diplomacy. He may understand many things which are good to be known, but he may have no insight into the different ways by which the happy or adverse condition of one country may affect that of another; he may never have submitted to any analytical reduction those principles which ought to regulate the intercourse between two states; he may be unable to estimate the value of mutual accommodation, and may be a stranger to those methods, by which the asperity of national pride may be softened, and the feelings of self-love be so managed as to operate for the advantage of another. By the laws of Great Britain we are expected to serve an apprenticeship to the arts and mysteries of common life, and we cannot make much proficiency in any department of learning or science without a long and a patient application. Now the science and art of diplomacy, when we consider the intricate nature of its theory, and the address that is required in dealing with its practice may well seem to demand as long a period of study, not among books only, but amidst the active duties and high responsibilities of public life. A minister to China would find more occasion for sagacity, tact and experience than he would to any other country on the face of the globe. He would have to make full proof of his ministry, that is, he would have to put forth his best energies, both natural and acquired, if he would advance one step without treading upon that net of wiles, tricks and falsehood, which Chinese ingenuity would perpetually throw in his way. That degree of knowledge and experience which we are supposing would not only be calculated to meet the peculiar exigencies of the case, but would have this twofold advantage, as it

would lead its possessor to patience and a well grounded confidence in himself. He would have learnt to exercise patience by observing, that what ever doublings and sleights there may be on the part of a competitor, truth and goodness will finally get the upperhand, though measures founded upon them may have to wait some time for their full developement. Confidence in himself would deliver him from the temptation of asking counsel, generally the first step to a man's undoing; would render him proof against the little puffs of common censure, the despairing cries of those who maintain that nothing can be done, or the more plausible views of those, who imagine that our point can only be carried by adopting some device which they have had the good fortune to light upon. Such a man, if he did not know what road to take, would wait till he had learnt the right one by observation and experiment, and if one method did not succeed, he would try another without throwing away either his hopes or his self-possession.

He ought to be a man who has for some time enjoyed the confidence of the public, and that degree of popularity, which is calculated to make a man at ease with himself and others. In China he would find himself alone amidst a thousand perplexing and discouraging circumstances, and would therefore be much in need of a sense, that not only the favor of her majesty's ministers, but also the sympathy and good-will of his countrymen were ready to follow him in all his proceedings. The thought of this would cheer the mind and give vigor to exertion even where the issue appeared most doubtful. This popularity supposes the existence of anotber thing, which is material, an intimacy with the feelings and wishes of the community; for the public esteem is not bestowed except upon those who are found to have sentiments and views in common with it. A knowledge of, and a complacency in, the public tone and temper would enable him in the happiest manner to shape his course so as to meet the approbation of those at home, and to aim at such ends as they would think most condusive to the honor and interest of the nation.

Talents that had proved their worth amidst the conflicts of international policy and rival interests, the favor of the court and a high popular standing, would be accompanied almost as a matter of course with extraordinary powers. That is, he ought to set out with the full assurance, that none of the measures he may take shall be censured, nor any stipulations or arrangements he may agree upon with the court of Peking shall ever either be cancelled or their policy questioned, till by a full and fair trial they had shown themselves to be either

hurtful or useless. The court of Great Britain is too far off to judge nicely about the national views and usages of the Chinese, and therefore in a matter of difficulty it would not be able to tell how far the honor of the nation might be compromised or its interests prejudiced by any particular step or mode of procedure. Besides, the delay of a twelve month, might be fatal to the best concerted schemes, and destroy the happiest opportunities for effecting any desirable object. To wait a decision from home would seem like weakness on part of the minister, which is one of the most untoward intimations he could give of himself; for this people have their natural discernment so sharpened by envy, that they are very quick in spying out the failings and weak points of another. His instructions could only be of a very general character, for he would have to ascertain to what grievances commerce is subjected and the methods for abating or removing them, what agreements and articles of mutual understanding would be desirable and by what way negotiations might be set on foot to obtain their ratification.

There is another quality highly necessary and which indeed gives a charm and value to all the rest. And that is a sense of public duty. Private resentments and partialities must be annihilated and a man ought to move and breathe only in the atmosphere of his public function. 'I have been honored with an important charge, and many look for great things at my hand, how can I show myself worthy of the trust and satisfy expectations so flattering to my feelings.' Upon such meditations, and the endeavours that followed them, a man might ask for the blessing of God with a safe conscience, and without the fear of missing it, for that blessing would visit and prosper efforts and wishes which owned no other source but duty to God and our country. I know that ministers at home have work enough at present, but I should rejoice to see them take some decided step in reference to China, for here is a fine scope for experiment; and though it appears by no means to be an easy field of trial, this I am sure of, that the interest is a match for the difficulty, and though the race be long and arduous there is a noble prize at the end of the course.

In the mean while let us, missionaries and Bible agents,* who are in a peculiar sense the servants of the public, tell our kind masters the truth, the whole truth, and nothing but the truth. This would enable them to sympathize fairly with us, to pray aright on our behalf, and would encourage them to send us help when we require it. Let

* We ought before, perhaps, to have advertised our readers that the writer of this article is an Agent of that truly great and excellent institution, the British and Foreign Bible Society.

us not tell them fearful stories about the difficulty of the language, nor intimate that none but persons of extraordinary or miraculous endowments can do any good in China. And in instead of casting stumbling blocks in their way, let us make smooth paths for their feet, by assuring them, that a man with common sense and application may master the language within reasonable time, and that if his heart be filled with Christian benevolence he might visit the Chinese at their homes and find many a pleasing token to assure him, that his labor was not in vain. In doing this, we may not aspire to the honor of suggesting to states the line of their duty, but our remarks will guide the minds of many, who feel a deep interest in China, and are ready to do much, when we can clearly define to them the first steps and preliminaries of a system, that is consistent with itself and calculated to meet the peculiar difficulties and exigencies of the case.

ART. V. *The approach of a British Admiral; with remarks on the official, commercial, and political embarrassments in his way.* By C. R.*

THE Bombay Gazette of March 9th contains the following announcement. "The new admiral has, we hear on good authority, been ordered by the admiralty to proceed to China immediately after his arrival in this country, and has brought with him sealed orders, not to be opened till he reaches that destination. We hope these orders enable him to put strong measures in force in regard to the Chinese, particularly as it is also stated that he has been told to take round several other vessels of war to the station. If this be the case the British lion is at length aroused from his lethargy, and we may expect to find such steps taken as, in the present posture of our affairs in Canton, are consistent with the dignity of the British nation, and the interest of our commerce. We sincerely hope that something will be done to place our relations with China on a permanent footing, and that all danger of future interruptions to our trade will be obviated." *Bombay Gazette, 9th March*, 1838: *Englishman, 21st, March: Singapore Free Press, April 19th*, 1838.

* This article, intended for our last number, was necessarily postponed for want of space: it now goes to press after the admiral's arrival, yet without any changes in the phraseology, C. R. preferring to consider the event, and its consequences, as prospective.

This information reaches us at the close of the fourth year of the free-trade with China. Within this brief interval, we have seen one noble representative of Great Britain come among us, and after a short and unsuccessful contest with the provincial authorities, retire and die. His third successor, the present superintendent, by waiving the point in dispute — the right of direct communication — found his way to Canton again; but his stay was short, and for the last seven months, the British flag has ceased to float over the factories. But a 'British Admiral is coming,' and,— what is he coming for — what can he do — are questions often heard in our little community. Of the tenor of his instructions, we profess to know no more than our neighbors. It may be true, that he comes merely to confer with the chief superintendent. It may be that he will attempt nothing. Even in this case, we should be inclined to shield some remarks on his approach, under the reply of Idenstein to Fritz —'What is to be done? Nothing; but much is to be said.' But in truth we are disposed to regard the coming of this officer, as promising something decisive. There was an earnest given of this, when the superintendent was directed to retire from Canton, unless permitted to communicate directly with the viceroy. There is a further pledge given to the same effect, in the designation of so high an officer to this service. The chief interest, that attaches to his mission, lies however in this, that he comes as the representative of a new, youthful, liberal sovereign. And though he may not bring his final instructions with him, yet so long an interval has elapsed since the superintendent's retirement to Macao, that they may fairly be expected to arrive, and to provide for that event, before he leaves the Chinese waters.

It is a common remark, that 'a new reign is fertile in brilliant projects,' and one might argue from probabilities, that the plans that are to fill one day, with their details, the yet unwritten history of queen Victoria, will be distinguished by no common lustre. From such a series of noble attempts, one at least should not be wanting,— a sincere and perservering endeavor to improve the British relations with China.

We are free to confess, that we had relinquished, for some time previous to the late demise, the expectation of any such amelioration from direct British interference. But a new succession revives the hopes, we had ceased to cherish. A new prospect opens before us. We are already become more anxious that what is done here, in the name of the queen, be done well and wisely, than fearful lest nothing be attempted. We shall not however trouble the cabinet of

Victoria, at present, with these our anxieties. We do not even propose to volunteer our counsels to the approaching naval commander, nor to the able and active superintendent. Our business is with the readers, especially the distant readers, of the Repository; and if we succeed in giving them some clearer idea of the objects of negotiation here; the difficulties in its track; the means and prospect of their final attainment; the design of this article will be answered. We must add, however, that the whole case — Great Britain *versus* China — is too much for us. Our *brief* engages us to no more than a short and simple plea, as to a few official, commercial and political embarrassments, that lie most in the way, at the present moment, and to the probability and the results of their removal.

1. The direct object of British negotiation in China is not the removal of certain specified grievances. It is not, to obtain merely a nearer approach to the tea hills; or a hotel for a British embassador at Peking; or a range of warehouses for British merchants at Canton. All these and many other acquisitions are desirable, but as objects of direct demand, we believe they are not yet obtainable. The negotiator must go farther back, and aim first to remove that hatred, or distrust, or contempt, or whatever it be, which stands between the contracting powers, and prevents the admission of any western state to the confidence and respect of the Chinese. This access gained, the rest — the detail — will follow in due time. On the basis of reciprocity, equal favors, independence, all that is necessary to political, commercial, intellectual communication, may be built.

The immediate prize held out to both parties, by such negotiation, is, the vast benefits of unrestricted intercourse. These benefits the Chinese are as capable of appreciating as ourselves, only let their right of soil, their love of tranquility, their national pride, and patriotic attachments, be safe and sacred.

2. It will be remembered by our readers, that all the late British negotiations in China have failed *in limine;* have been broken off by disputes as to the mode of communication, or as some insist, by questions of etiquette. Thus lord Amherst retired from under the walls of Peking, without an audience. Thus her majesty's commissioner withdrew from Canton on the 2d Dec. last, and still remains at Macao, clinging, as the viceroy says, to 'his vain aspirations,' after the honor of direct communication with his noble self. The British government is now out of communication with the Chinese. How to get into communication again, constitutes the *official* difficulty, to which we have referred. The disadvantages of such

a non-intercourse are so great, that the reconciliation should not be deferred. In evidence of these, we may take the late admissions of the periodical press, on the subject of the British hospital-ship. This vessel, fitted up for the reception of seamen at Whampoa, under a regulation which authorizes British subjects, residing abroad, to call on their government for half the funds required for the support of hospitals, &c., has for some time past been believed by the Chinese to be made use of to facilitate the operations of the opium-fleet. Under these circumstances, the viceroy has demanded of the superintendent, the removal of this 'queen's ship.'* But the superintendent cannot interfere; he cannot explain on the part of her majesty; he cannot clear the honor of his flag; he is out of communication! This, however, is but a poor instance. All negotiation, all official explanation, is of course in abeyance, while this non-intercourse lasts. The difficulties in the way of its removal, stand thus.

At Peking the Chinese government requires from foreign embassadors, the performance of the kotow. A sovereign of more than usual liberality or high personal character, might dispense with this; but the evidence on this head at present possessed, is not sufficient to give much encouragement to a mission to Peking. The ground on which the British government refuses an audience under the terms of the Kotow, are — that it is an act of homage — an expression of fealty — and as such is demanded and insisted on by the Chinese.†

At Canton the provincial authorities refuse audience to the British representative, and require that his communications pass through the hands of the hong merchants, as the political brokers or go-betweens.

* To this demand, the Hospital Committee have since responded, and the ship has been removed and is now being broken up.

† The confusion which exists in several languages between the expressions of external acts — of respect such as is paid to men, and of worship such as is due to God alone, evinces that men's ideas on this point are not everywhere alike clear, or that there is some difficulty in making the distinction. Thus the Hebrew שׁחה, the Greek Προσκυνεω, and the Chinese 拜, are equally expressive of reverence or worship. Perhaps there is instruction in this confusion. It may go to evince that no *act*, apart from the *spirit*, which impels to it, can be worship; or in other words, that no bowing down to men, no eastern prostration, or Chinese kotow, is necessarily impious, servile though it be, unless expressly paid as a voluntary and supreme homage. If this be so, we are relieved from the argument that the kotow is absolutely impossible, because it is the same *act* whereby the Chinese express their worship to their gods. This religious bearing of the question has, however, been purposely left out of view in the above remarks on it as a national requisition. Its object, as a political demand, seems clear enough, but the obscurity which rests on the whole subject of pagan worship, and our inability to follow the Chinese into the penetralia of their minds and sanctuaries, make us hesitate, to say the least, to go the whole length with those who have pronounced the kotow an act of idolatry.

The British government refuses to treat at the provincial capital on these terms for two reasons,—because there is no propriety in passing papers between two public agents, through mercantile hands; and because important, perhaps secret, documents are thus at the risk of being falsified or exposed.

Thus the kotow, or something like it, cuts off official approach to Peking, and the hong-intervention does the same thing at Canton. It is proposed, we hear, to get rid of these two embarrassments, by the negotiator's betaking himself to some intermediate port, where there is neither emperor, nor hong merchant — neither kotow nor go-between. The arguments in favor of this measure are — the ground is changed; the force of precedent is somewhat broken; the conference is renewed without directly giving up the disputed point; the danger of falsification of papers is lessened; and the discussion is removed away from the seat of trade. There seems then to be sufficient reason, why communication should be sought at some northern port, rather than at Canton. There is no doubt that the lines of Chinese exclusion converge on Canton. The same mind to entrap and confine the foreigner exists elsewhere, but the toils are not yet laid. A more important consideration is, that the British cabinet has taken its stand; it has withdrawn its representative from Canton; and to give up the point anew — to reöpen the communication just closed — is only to add another to a list of vacilations, already sufficiently large. It is a further ground for preferring the northern port, that a protracted discussion, if carried on there, would perhaps interfere less with the course of trade.

At the same time it is to be confessed that this expedient — this northern expedition — is very far from promising a full relief, from the embarrassments that beset the case. If the Chinese find a northern negotiation inconvenient, it is not to be expected that they will forget the non-conducting properties of merchants, or fail to substitute some salt-merchant, for instance, when, in their opinion, communication should cease. Or if British taste be not over nice on this point, and discern no objection to any but members of the cohong, one of that body may be transported to the northern rendezvous, at as short notice and with as much facility, as one of his own bales. For all the purposes of falsification, the cohong are not indispensable. There is no northern port so near Peking as not to leave many adepts at this work between. For all the ends of humiliation, too, there are letter-carriers everywhere as low as any member of the cohong. Again the selection of a northern port, by no means assures the uninterrupted

continuance of the trade at Canton. If the expedition anchor at Shanghae, or any other harbor, with the determination to stay there until concessions are made, the course taken by the Chinese will depend on how desirable and how dangerous it may appear to them, to dislodge the fleet. It is not probable that they would for a moment resort to force, to effect this. It is more probable, they would bethink themselves of the 'tea-reins,' which they suppose they hold in their hands. And if the *presence* of a British fleet at Canton has not, on former occasions, deterred them from drawing these reins — from stopping the foreign trade — much less may its *absence* at a northern port

Still, though the resort to an intermediate point for negotiation does not promise a great deal, it is well for Great Britain not to retract, for the tenth time, the little stand she has been induced to take. To teach the Chinese resistance by her vacillation, is almost as undesirable as to minister to arrogance by the performance of the kotow. There is however this marked difference between the hong-intervention and the kotow. The former is disrespectful; it involves much official impropriety; it adds one to the numerous occasions of exposure and alteration, to which papers entrusted to Chinese hands, are exposed. But is not like the latter, a false act of homage, a national lie. A submission to the former under protest, for a time only, and for the open purpose of exchanging those explanations necessary to a better understanding, would not seem a very wrong thing. But the kotow or its substitute can scarcely be rendered less objectionable by any explanation; it is an expressive act — it *says* what words may only in some feeble manner *unsay*. The evils of exposure though the cohong are also much lessened by the circumstance that, the negotiations in view are not confidential. On the contrary, publicity is just the thing wanted. It should be a maxim here, 'what is said to the officer, let the people hear.' The force of the argument as to falsification is diminished in like manner by the fact that, the knowledge of the language now possessed by the British interpreters checks it, the replies of the authorities furnishing them with pretty fair evidence of the genuineness of the propositions first submitted. Its whole remaining scope bears much more extensively than on the hong merchants. It goes for direct access to the supreme authority; it rejects the official as much as the commercial falsifier; and claims to deposit British communications in the hands of Taoukwang.

The foregoing observations tend to this conclusion. The two great empires in question must not remain out of communication.

Honor, interest, the hope of amelioration, every conceivable object, forbid this. The renewal of intercourse, though not impossible, involves apparently one of two embarrassments. Of these, the greatest is, the rendering a false homage; the least, an act of submission to an official impropriety, attended or not with a further vacillation, as the same is submitted to at Canton or at a new point. The probability, that the Chinese will yield the whole question of etiquette on the appearance of the admiral, we do not discuss. Experience is against it; but let the new experiment decide the point.

The commercial difficulties referred to, present themselves in this way. The position of the British merchants resident in China is anomalous in the extreme, and the admiral will naturally be tempted on his arrival to take up as preliminary questions, the evils of which they complain. Of the origin and history of these embarrassing questions, it is extremely difficult to form a correct idea. The records of the British E. I. Company might be expected to furnish every necessary explanation, but the fact is said to be otherwise, and the truth perhaps is, that no one has time and patience to extract from the mass of their journals the full amount of information which they do contain. A considerable portion of these embarrassments are identified with the existence of the cohong, which body was established in 1755.* It does not appear, however, to have been created one corporate body; but rather thirteen individuals were designated — each independent of the other, and above its control or inspection — for the conduct of the foreign trade. The motive to the designation of these thirteen, doubtless was, the favorite idea of the Chinese, that of fixing responsibility on an individual or a class. The nature of that responsibility — either to government for the customs money and police restraint of foreigners, or to foreign merchants for their dues — does not seem to have ever been well defined. In cases of pecuniary deficit to government, it appears probable that a harsh construction of the duty of mutual security would have followed, if anywhere; but it seems to have been almost immediataly discovered, that there was an easier and ampler resource at hand, than the private property of the members of the cohong. Twenty-four years after the formation of the hongs, and before we hear of any separate deficits to government, claims amounting to $4,000,000 had been run up

* In this year, says Auber, the foreign trade was confined to the hongs, by imperial command, but the merchants had formed themselves into a consoo-body, as is the custom of trades in China, thirty-five years before The cohong is dated by others from the 25th year of Kéenlung.

by foreigners against the poorer hongs. Meantime the cohong, like all other trades in China, had built their common hall, or 'consoo,' the expenses of which were annually defrayed out of their private profits, by a levy made up among themselves. The amount of business done by each was the natural guide to an estimate of these, and became probably an early standard of assessment. In all this, however, we find nothing peculiar to the cohong, as monopoly merchants; nothing new in trades unprivileged: no argument, in short, for the right of taxation, or the substitution of compulsory assessment for the profits of trade. From what evil quarter came this suggestion, we know not, but it was in 1780, under the pressing demands of foreign creditors, backed by the E. I. Company, and in the *presence of a British frigate*, that the system began of laying direct taxes on foreign commerce for the satisfaction of foreign claims. This precedent, unhappy as we now feel it, was then admitted, accepted, if not recommended to, and forced on, the Chinese. The grand mistake was then committed, of overlooking the means for the sake of the end. The right or power of the cohong to levy taxes, which should have been resisted to the utmost, was then submitted to, if not conferred

From 1779 to the close of the E. I. Company's last charter, no improvement seems to have taken place in the management either of the solvent or the insolvent hongs. The former class continued to include weak and incompetent men. With all their advantages of information furnished both by native and foreign merchants, they were generally unfortunate in their attempts to speculate upon both. The gradual depreciation in the value of foreign imports, consequent on reduced costs of production, lost them large sums. More than all, they supported extravagant establishments, and kept up a system of pride and profusion in whole family clans, out of their monopoly trade.* As a natural consequence, the members of the former class were successively transferred to the latter, and name after name on the old lists disappears. In the adjustment of these successive insolvencies, the imperial regulations — that foreigners shall not lend money to hong merchants, that they shall from time to time report their balances, and that these shall never exceed a fixed limit, — were overlooked, probably because payment by taxation was found to be not so very onerous as had appeared. It is enough to add, that all these settlements in the time of the E. I. Company, were made under

* A hong merchant was saying in conversation, a short time since, that his hong used to be drawn on, for family expenses, to the amount of $200,000 per annum

their direction, and that the accounts connected with them were closed in 1834.

The short interval that has since elapsed, has been so far from bringing prudential reforms with it, that one hong doing extensive business, has already been officially closed, and several others are also in an insolvent state. The claims on these establishments are said to amount to $5,000,000, and to be in a very considerable proportion for British account.

The progress made toward the settlement of these dues, is briefly this. The provincial government has waived the strict legal limitations, and referred the claims on the closed hong to a committee of natives and foreigners, by whom they have been audited and passed, on the honor of the claimants, without any inspection of books. The claims thus established, have been agreed to be paid in nine annual instalments, and the sums required for their liquidation are about to be raised by a tax on the foreign trade. A portion of the claimants, discontent with the term of payment, have required the British government to demand an earlier day.

Others, not interested in the claims, have argued that public interference is no less required to adjust the taxation about to be made.

Others again have called attention to the anticipated measures of the cohong, as seriously affecting the future interests of the foreign trade.

We are aware that these matters are, to all who have no direct connection with them, 'as dry as the remainder biscuit after a voyage;' still each of these three points demands a few words. The object is simply to ascertain how far it is desirable that the approaching officer should interfere. In the first place then, it seems best the public agent should not touch the claims on the one bankrupt hong already adjusted; nor the accounts with the embarrassed hongs still doing business; it being understood that the measures of the cohong are to be broad enough to cover both sets of claims.

The main reason for keeping all these affairs out of public hands is, that there are legal limitations — flaws — which if strictly applied, would invalidate the larger portion of the claims already admitted: and that if the settlement now offered be rejected, and the case carried up to the supreme court, that tribunal might use its appellate right to try the cause *de novo*. Although the period of payment be long, it is thought to be better for the parties concerned to wait with loss of interest, than to take a course which appeals from a favorable decision in equity, to an adverse one in law. Besides as the claims were run up

on the old precedents of a deferred payment, it is no less than demanding an *expost facto* law, to sue for immediate liquidation. Furthermore, the experience of western settlements of money claims, is by no means in favor of calling in public negotiators, unless where the private suitor has found himself unable to obtain anything at all. Thus the late claims of the United States on the European governments were not obtained but in part, and after negotiations protracted through 15, 20, or 30 years.*

The second point — the mode of levying the proposed taxes — and the ground it furnishes for British interference, may be stated in this way. The cohong after long and repeated sessions, and notwithstanding private remonstrances on the point, persist in treating the foreigners resorting to Canton as one mass. Although reminded of their national distinctness, by the sight of as many as four flags, flying over the factories, they determine, where taxation is concerned, to treat them as one. The operation of the confusion is this. A bold American merchant, for instance, ventures, notwithstanding the imperial warnings, to lend money to a poor hong at 12, or 15 per cent., and after five or six years, has a claim for double the sum: or if it stand over twice that period, as is said to be the case with some accounts now open, for four times the amount loaned. The hong cannot bear up forever under such interests: it is broken, and the claim is made payable in nine instalments or about four and a half years. A tax on the general trade pays the amount and the capitalist finds his original loan, in this worst case doubled twice in fifteen or sixteen years. The same result happens, if goods sold be substituted for money loaned. The bold seller gets the higher price, charges interest, and takes the cohong guaranty, as a better bargain than the lesser profits of a prudent sale.

That children should suffer for their parents, subjects for their rulers, &c., has been often treated as an unfairness in the condition of men. With this we do not agree; but the arbitrary, unnecessary extension of this responsibility beyond its natural limits until it obliterate national justice, is certainly undesirable as well as far more staggering to the public mind. The citizen of a state has a civil judge between him and every other citizen of the same state: but the arbitrator of national differences is — the sword. It is therefore extremely desirable

* The claims on Denmark incurred A. D. 1807–12, settled by treaty 1827.
The claims on Naples incurred A. D. 1808–12, settled by treaty 1832.
The claims on France incurred A. D. 1805–12, settled by treaty 1831.
The claims on Spain, some dating prior to 1795, settled by treaty 1819.
The claims on G. Britain incurred A. D. 1812–14, settled by treaty 1827.

that a nice justice prevent such transferences among nations, as might be tolerated, because not beyond remedy, between individual men. This principle is applied by some respectable individuals, to the settlements in question, and a claim for timely interference — for an immediate distinction between flags in Chinese practice — founded thereon. Those of the contrary part argue, that such a separation has never been made hitherto, that it would be difficult to distinguish the property of one people from another's, and that in fact, the Chinese have a right to raise their revenue in their own way, and we have nothing to do with the matter, but to get our money as soon as we can.

To the first argument it is replied, that the old measures of the E. I. Co. are not rules for the free-trade, especially where they contravene all equity; that the nations which have submitted hitherto, in ignorance, cannot be expected to overlook the eastern trade much longer; that any state by urging, forcing settlements here, which bear unfairly on other states, lays itself open to serious difficulties; and that, in short, precedent — the embalming of abuses — is the last of principles to be set up on the shores of China.

To the second it is replied, that it would be better to take the flag as proving the nationality, than to disregard it altogether; but that the better rule — the real ownership — is by no means inapplicable or beyond reach. To this ownership the declarations of the parties can be had in every case; and if these have been taken as sufficient evidence on which to establish vast claims, they may be admitted as a rule for the mere mode of their liquidation.

To the third argument it is replied, that the right of the Chinese to provide funds for their public expenditure, is one thing; to draw monies for the use and at the demand of the foreigner, is another. The former is a domestic, the latter an international matter. If a Chinese tax, for domestic use, bears unfairly on any foreign state, it has the right of remonstrance, and all its ulterior privileges. If a tax of theirs be laid by foreign demand, under foreign intimidation, for the liquidation of foreign debts, the claiming state is bounded at least to disavow all participation in any unfair or unjust resort, for the sums in question. This resort may be cloaked under fiscal expedients so as to be scarcely traceable; or it may be so open as to constitute grounds of serious accusation. Thus if Chinese officers indirectly tax British property to pay American claims, it may merely give rise to a necessity for explanation — to soreness and national aversion. If the goods of the former should be openly decimated by

force to pay the latter, and should be received by them knowingly, it might lead to reprisals on the one, as principal, and on the other, as accomplice. It is further to be remembered, that the Chinese can have no interest in confounding the claims of the citizens of different states. When they acquiesced in the armed demands of foreign creditors, it was not their business to prompt the claimants to a nice justice among themselves. If a false, unjust mode of taxation was resorted to in captain Panton's time, and on that precedent has been again and again revived, it was in every instance, the foreigners who committed it — who wronged each other, — and not the Chinese.

There is one point however, in which the Chinese have an interest i. e., in making the taxation resorted to, bear as lightly as possible on themselves. And here too, the foreign claimants in former days, seem to have been as little attentive to the interests of their fellow citizens, as to the adjustment of their respective, mutual rights. Taxation in all its forms, is injurious to trade. When laid on imports, it checks the industry employed on their production and transit; while it falls with its chief weight on the consumer of the article taxed. When laid on exports, it operates in the same unhappy way on the industry concerned, while it is ultimately made up in great part by the consumer abroad. Whether the Chinese have understood these operations may be doubted, but they have been induced by some reason, to raise a large share of the monies required for the satisfaction of foreign claims, by taxes on their own peculiar exports. The practical operation has been to collect so much per pecul from the exporters of tea, to pay, as the case might be, their neighbors, their rivals of other nations, or themselves.

On this second point — the equitable mode of levy — we are disposed to believe that opinions will erelong stand thus. So far as existing claims are concerned, it is best that they be distinguished nationally, and paid out of a tax on imports rather than on exports. A check to British industry is probably less an evil, than a transference of the guaranty for hong-debts, from the Chinese, to the drinkers of tea. To furnish monies to a set of merchants abroad, wherewith to meet their creditors, will not be admitted to be a beneficial arrangement to England; nor will British honor stoop to accept the fruits of underhand and unfair spoliation, in satisfaction of just claims.

As to future hong-liabilities, the opinion will probably be: that an open trade with Chinese merchants of all classes, is the aim to be kept in view. While the cohong subsists, however, with its narrow

choice of solvent men, some moderate guaranty may be desirable for the current balances of accounts. But all the just advantages derivable from this security are nothing to the evils brought on the trade by such excessive overlending or overselling, as has marked the business even of the last ten years. If the Chinese government be the partner of the hongs, as has been averred, it certainly has the special partner's right to name the point, at which its own responsibility must be deemed to end. If the guaranty cannot be brought down to a *bona fide* security for small, necessary balances, by limitations agreed on between the foreigner and the native, the sooner it is given up the better, and it becomes the British representative to take immediate measures thus to deliver the trade from the evils, with which the present system is fraught.

The third point — the prospects of the China trade under the proposed measures of the cohong,— we state thus. In their 'chop' of April 20th, they say —'we have now resolved that, each hong merchant shall set aside in the public treasury of the consoo-house, but under his own charge, *the profits of his transactions*, whether in exports or imports, *as also* the receipts under the name of consoo charge for general affairs; and that, at the close of the year, the whole shall be disbursed. We have resolved that the foreign debts of the Hingtae hong shall be paid in nine annual instalments; that the old debts and the public claims shall be paid off in the times fixed; that the public claims of each coming year shall be paid up as they fall due; and if there be any overplus, it will be required for *the necessary expenses of the several hongs, to pay salaries, &c.*' It appears, therefore, that the remedy which the hongs see for deficient industry, sagacity, or success, is the fixing a minimum of profit, below which, the consoo charge included, not one of their body shall trade. Whether industrious or not, no one of their number is to be suffered to involve himself, i. e., he is, if lazy or unsuccessful, to be supported out of the public chest. To this arrangement, several objections are felt. It fixes a rate of profit, below which no business for the trade shall be done. Did it go so far as to fix a maximum too — i. e. a specific brokerage — leaving the foreigner free to pay and receive the remainder of the price from the owner or buyer of produce, the plan would answer well. But the design is, to preserve to the hong the advantage of foreign competition, while the competition between the hongs themselves is restricted by law. The effects on industry and on competition cannot fail to be bad. Besides, it is a stretch of the power of consoo-taxation, beyond any former extent. Of the right of

such taxation we are not satisfied, and it appears to be the manifest interest of foreigners to oppose all attempts on the part of the hongs, to substitute the spoils of compulsory assessment for the profits of voluntary trade. Individual industry and competition once exchanged for forced levies, the foreign community will not merely find that ground has been lost — that the privilege of money lending and a few good sales have been bought too dear — but that it is pleasanter for their quondam friends to play the mandarin than the merchant — to go on enjoying the sweets of taxation, than to earn the profits of trade.

From the foregoing observations, which have been extended further than we wished, our readers at a distance will see that the difficult part for the British negotiator, commercially speaking, is — to preserve the advantage gained by his countrymen from the Chinese, in the admission of their somewhat illegal claims; to arrange with the provincial authorities those limitations which shall save the general trade from this blasting guaranty, so long as the cohong must last; and to rescue the commerce of the port from the irregular taxation of the hong merchants, by reducing them to their proper position and confining exaction to one imperial standard adjusted at Peking.

The necessity of obtaining a tariff, with debenture privileges, in order to bring back the trade of Canton from illicit to regular channels, has been so recently treated in the Repository, that we pass it over, and confine our remaining remarks under the commercial head, to the difficulties growing out of the opium trade.

For the estimation in which this traffic is held by the Chinese government, we refer the reader to its own declarations, and particularly to those able memorials, which have already been transferred to this work. The writers of those remarkable state-papers agree in tracing the growth, transportation and sale of the drug, and consequently the responsibility for all the evils with which it afflicts the empire, to British Agents. The open question is, Do they, and does the cabinet of the emperor, charge the traffic, and its protection, on the British government? On this point it is rather for the negotiator to inquire, than for us to dictate. Our own belief however is — that the leniency with which the foreign opium-dealer is handled at Canton, is inexplainable on any other ground, than that of fear to touch him. What official grounds have been given for this fear we do not pretend to know, but we are convinced that it exists and operates. It may be that the anchoring of the king's ships in the midst of the opium-fleet has sanctioned it. Or the fact that almost the whole foreign community are sellers of opium, may have suggested it. Or natives who

have seen opium chests, may have observed that they bear that mark which the E. I. Company's teas used to receive; that mark, under the confidence of which, we were so often told that bales of British goods pass unopened, from one end of China to the other. Or — but we forbear.

It must be apparent to the reader, that while the Chinese government continues to abhor and denounce the opium traffic, and no measures are taken by the British representative to disconnect it from his protection, an insuperable barrier stands between them, and no progress can be made to mutual confidence. The prohibition of its growth in India, or of its transportation to China, we do not suppose to be consistent with western policy. Some simple measures may, however, be adopted. The Indian government may clear itself from all connection with the growth, and sale; and the *drug may cease to bear that mark — so familiar to Chinese eyes, so long associated with every thing British in China,— the mark of the hon. E. I. Company.* The ships of her majesty may henceforth keep at so good a distance from the opium-fleet, both in the waters of Canton and along the coast, as not to be necessarily mistaken for their convoy, sent expressly to protect them. The British government may grant to China, the right it invariably assumes for itself, to specify certain articles of contraband, which it will not permit to be offered to its people in trade by foreign hands. It cannot deny the right of the Chinese to confiscate all vessels found employed in the opium trade, and to inflict on its agents, the penalties of fine, or banishment. These penalties it will if possible administer, as in Turkey, by a British court; but if this cannot be, it does all it can, while it sees that they be kept within the bounds of mercy. These measures, coupled with all necessary explanations as to western usage, will obviate the greater part of the public difficulties, growing out of the opium traffic.

We should convey a wrong impression, did we not here remark, that our object has kept us to but one of the many bearings of this branch of British commerce. The opium question is, in the whole, a far more extensive one; indeed none of the age surpasses it in melancholy interest. Its transcending evils undoubtedly are — that, it is fixing an impassable gulf between the Chinese and Christianization: polluting the medium between unnumbered multitudes and the gospel; and, by associating all corruption with the Christian name, entailing on the Christian teacher of times to come, the hypocrite's heritage of scorn and mockery. But these, though its greatest, are not its only

evils. It is a worm at the root of Chinese industry; wasting the resources of useful exchanges and substituting for them, a noxious commerce. It is doing no good to England, in shutting out her fabrics to make room for Indian opium. It does not benefit the ship owner, when it gives him a short voyage and a light freight, in place of a long one, and a bulky one. It makes the mercantile principal or agent find his profit, or his commission, on a bad bargain, instead of a good one. It is arming against the opium agent the moral sense of the virtuous Chinese, while virtue lasts in China; and digging a pit beneath his feet, whenever a demoralized canaille shall become too strong for the police which now protects him. It is awaking against the British nation, the reproaches of the injured and insulted Chinese; arraigning them daily before that crowded bar, and adjudging them deserving of all the forms of humiliating punishment, by acclamation. It is strengthening that hatred or disgust of the foreign character, which has been so often described as the grand obstacle to all free access, all honorable and happy intercourse. It is depraving the foreign residents in China, and destroying the influence, their great ability should give them, both in Europe and Asia.

These considerations, and the list might be extended, concur with the more immediate reasons given before, why the British negotiator should no longer conceal the views his superiors must take of the opium traffic. A fair and full warning given to the parties interested, is the only necessary preluminary. Local interests will yield to a candid avowal that the British name demands the sacrifice. The English residents, though they have disregarded a hundred Chinese edicts, and laughed at the viceroy's warning 'to beware of the executioners sword,' will bow to the more commanding authority that addresses them — to their young queen — to

'The might, the majesty of loveliness.'

Our acquaintance with the community of Canton emboldens us to confide in their ready acquiescence — as a body — in whatever measures are thought necessary for the honor of the British name in China. There is no need of representing them as maliciously bent on doing evil — as exulting in the song of the Destinies —

'Our hands contain the hearts of men,
Our footsteps are their graves;
We only give, to take again,
The spirits of our slaves.'

It is the uncertainty resting on the subject of mercantile responsibility, which deludes them. They are not suffered to see the evils of

their traffic, as free access to the interior of Chinese society would disclose them. They do not make the effort 'to take a single captive and shut him up in his dungeon,' and when the sight of his single woe has affected their hearts, to multiply his anguish by the thousands they have heedlessly reduced to the same extremity of misery. They have not laid to heart the case of the amiable and talented Coleridge. In a letter written to an intimate friend, while he was still a slave to 'the accursed habit,' into which 'he was seduced ignorantly,' he says, —'for ten years the anguish of my spirit has been indescribable. Conceive a poor miserable wretch, who, for many years has been attempting to beat off pain by a constant recurrence to the vice that reproduces it. Conceive a spirit in hell employed in traceing out for others, the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless, hopeless, and you will form as tolerable a notion of my state, as it is possible for a good man to have. *In the one crime of opium*, what crime have I not made myself guilty of, &c. After my death, I earnestly entreat, that a full and unqualified narration of my wretchedness and of its guilty cause, may be made public, that at least, some good may be effected by the direful example.'

Could the seller of opium to the Chinese hear this confession from the multitudes, reduced by '*the one crime of opium*' to like and yet more hopeless misery, they would not need the warnings of a private friend or public agent, or of any power but conscience. Neither the love of wealth, nor the illusion that the opium trade is ultimately working out the emancipation of the Chinese, could any longer reconcile them to the authorship of so much wretchedness.

One word on the subject of this illusion, and we close this paragraph. It is the belief of some that the traffic in question is working out the liberation of the Chinese, by weakening the official classes, and rendering them dependent on the opium pipe, i. e. (what a synonym) on foreign intercourse. To such believers we commend the following extract from a philosophic writer on the character of Robespierre. 'What his end (aim) was, is not known. That it was a wicked one has by no means been proved. I rather think that the distant prospect to which he was traveling, appeared to him grand and beautiful, but that he fixed his eye on it with such intense eagerness, as to neglect the foulness of the road. If, however, his intentions were pure, his subsequent enormities yield us a melancholy proof, that *it is not the character of the possessor which directs the power, but the power which shapes and depraves the character of the possessor.*'

Strong as is our confidence in the Canton community, it is not strong enough to quell our fears, that if they think to make the opium trade work emancipation — to bend that wicked power to noble ends — they are mistaken, they will go themselves to the house of bondage. Already we hear some of the best opinions among us, pronouncing the opium deliveries as now conducted, in small boats, well armed, under cover of night, with every concomitant of evil, — as a rapid, far-on march toward outrage, bloodshed and piracy. Already we hear it suggested that, it becomes shipmasters to beware what foreign vessels board them on the coasts of China. And when we remember how rapid is the depravation of character under a smuggling trade, where the regulation is but a fiscal expedient, we cannot be surprised at a still lower descent, where the sanctions of law and morals, the enactments of God and man are violated by the same transgression. That the British residents can keep their just influence at home, any more than their standing abroad, under such a system, is impossible. We hear it is already deeply injured. There are those already, who begin to tell us, that for the outragers of Chinese laws and morals, — the smuggling ministers to pagan vice and ruin, to talk of rights and honor and the blessings of free intercourse, &c., is, — to say no more, — like betaking themselves to Swift's 'kingdom of absurdities,' and personating 'the glass bells with iron clappers.'

We feel it to be a duty, ourselves, while quoting others, to guard against all hasty expressions, on the subject of the opium traffic. We remember the caution — 'the ardor of undisciplined benevolence seduces into malignity, and whenever our hearts are warm, and our objects great and excellent, intolerance is the sin that does most easily beset us. If we clearly perceive any one thing to be of vast importance to ourselves and all mankind, our first feelings impel us to turn with angry contempt from those who doubt and oppose it.' But for the respect and esteem we bear the able and intelligent men now the conductors of the opium traffic, we cannot do less than warn them, not to persevere in a reliance on this miserable agent. This is to adopt as a rule, what the apostle to the Gentiles repelled as a most wicked and slanderous imputation. It is to sanction that pernicious saying — let us do evil that good may come — a pretext which has ever been called in 'to justify those acts of perfidy at which honor blushes, and those scenes of cruelty, which humanity deplores.'

With the humblest deference, we would extend this caution, did we think it necessary, to the British government. But it is not,

The cabinet of queen Victoria will not evince such recklessness of means in the pursuit of its ends. The youthful queen will not stoop so to ally herself, nor owe her future triumphs in China to such aid. Her princely mother did not bring her up in the schools of the Jesuits. The blood of Catherine de Medici does not flow in her veins.

Could we suppose the British envoy in communication with the Chinese again; a better understanding had as to the trade in general, and especially as to the opium traffic; one great embarrassment would still remain. He would find the native negotiators unwilling to admit his equal rank, and distrustful of his political aims. Whether this mode of dealing with foreign envoys has in it most of contempt or of apprehension, it is extremely difficult to say. The most careless student of the accounts of European intercourse with Eastern Asia, can have no difficulty, however, in understanding why either or both of these feelings should exist among the Chinese in any conceivable degree.

In the early times of this intercourse, the right of conquest was sanctified by the church, and every temptation was held out to the worst classes of the European population, to let themselves loose on the pagan world. The rivalries of Francis I. and Charles V.; the struggles of the reformation; the oppressions in the Low countries; the grand armada; had raised the national passions in Europe, both secular and religious, to the highest pitch, and the progress of discovery carried them in unabated fury to the remotest parts of the earth. The early adventurers to Eastern Asia saw no harm in seizing on the weaker countries as colonial possessions, and when they met with native powers too strong for such treatment, the desire to monopolize the profits of trade induced them to represent each other's character and designs in the worst possible light. The Spaniard informed against the Dutch, and the Portuguese against the English. The same ill example was followed by the rival monastic orders; and whatever of enormity, all these testified, the Chinese and Japanese traders from Ceylon to Acapulco, fully confirmed. The sovereigns of Eastern Asia beheld their whole known world become the theatre for European rapine and intrigue. The historical truth on this point is now generally overlooked, and men wonder that the generous, cultivated, honorable Englishman of the present day, is not welcomed and courted now, as were the first adventurers to the east. The British negotiator will not however overlook these historical facts, or expect that the impressions of centuries will be easily effaced. He will remember that the progress and extent of British conquest in India is perfectly known to

the Chinese. They have had moreover some later reasons to suspect that British ardor is not all gone out. The successive attempts to get possession of Macao, the repeated passages of the Bogue, the show of arms at Canton, &c., have perpetuated in their breasts suspicions which might otherwise have yielded by this time to opposite evidence. Without attempting to analyze these repulsive feelings, we may be permitted to suppose that they take different forms; amounting in the timid classes to an actual dread of British invasion; in other and bolder men, suggesting merely images of foreign annoyance, troublesome and expensive, but not effecting the safety of the state; blending at Peking with a lofty determination to maintain the national superiority; and at the provincial capital, with a supreme dread of incurring official censure, of losing a button and a place.

The business of the negotiator in a political point of view, is to meet these feelings, to allay and remove them. In order to accomplish this, his resort must be to frank, true and perhaps long continued explanation. He must examine the charges made against the British name, and if any of them prove to be transfers from Dutch or Portuguese or Spanish debit, he will see them placed again to their proper account. A more difficult part of his duty is, to assure the Chinese that their right of soil, their national independence and tranquility shall never be invaded by Great Britain. For a nation, possessing vast colonies, this is certainly difficult. The system of colonization includes among its evils, that it is a presumptuous attack on the liberties of every independent state; justifying its suspicions, and so weakening the public faith, that its guaranties of the sovereignty and tranquility of others, have hardly any value left. Such as they are, the Chinese have a right to them. The British agent, in demanding confidence, cannot refuse an explanation of the colonial course of his country, nor any pledge which national honor affords, or national distrust demands, that the Chinese shall be safe from its further extension. Cost what it may, the Indian revenues shall justly bear the charge. His own bearing, if he be a naval man,— his preservation of a peaceful attitude under every temptation, his refusal to yield to the bolder measures of professional advisers, his preference of the suggestions of duty to fears of a loss of reputation as a war officer,— will go far to commend the pledge he offers on the part of his country. If he come into contact with the supreme authorities, he will see the desirableness of keeping the question of *rank* apart from that of *intercourse*. The Chinese believe that their country is more populous, more extensive, wealthy, than any other in short — that it is the

first in *rank*, among empires. In many respects they are right; in others, they cannot be expected to be come so, until *after* their views are corrected by the enjoyment of free and extensive intercourse. It is not desirable, certainly, that the latter be deferred, until the former be settled — until the Chinese can be made to understand comparative statistics and to admit certain diplomatic fictions.

The object of the envoy is not to teach lessons in the comparative anatomy of nations, but to bring about a free intercourse. We do not say that he shall offer homage or profess national subordination, for this would be disloyalty or falsehood. But he should be quite willing to admit all that the Chinese government can properly ask, and for the rest, he may say — we own that you are a great people, we withhold no part of the deference due you, but as we are comparatively unknown to each other, we will, if you please, refer all these questions of relative rank, to a future settlement. His best hopes of success rest on the adoption of reciprocity, independence, and the broad principles of universal equity, as the grounds of intercourse. Instead of following in the old track and demanding concessions, favors, redress of grievances, he will prefer to present at once, the whole, reciprocal basis of negotiation. The British government has a far greater number of Chinese under its care, than the Chinese has of British subjects — therefore it can ask for them what it grants — free residence and protection. Its ports are open, therefore those of China should be so. It does not hesitate to apply wholesome laws to Chinese settlers on its soil, so it cannot interpose to screen its subjects residing in China from merited punishment.

The miserable consequences which have already resulted from national jealousies between Europeans in the east, warn the negotiator of our day, from seeking exclusive favors. The ground of equity, on which he stands, is broad enough for all; and we are disposed to think that the interests he represents require him to make it apparent to the Chinese, that they are welcome to admit every nation on earth, to the same privileges he asks for the British merchant.

The results of such negotiation may not be immediate success. Two or three centuries of distrust can hardly be expected to disappear, under the first fair professions. The first show of repentance is seldom satisfactory to the moral observer; he waits for some proofs of real change — some evidences of amendment in heart and life. But unless we are mistaken in the Chinese character and polity, there is reason to believe, that the course here imperfectly marked out, will sooner or later make the desired impression, and for it we are bound

to wait. It is admitted that the Chinese people are industrious, sagacious, enterprising, fully sensible of the advantages of free intercourse, the opposition to which comes entirely from the government. Their confidence in the imperial enactments, their veneration for the government, is however such, as to induce all but the lawless and vicious to acquiesce in the exclusion, although they have but a dim perception of the reasons of state, on which it is grounded, and ardently wish its removal. But on the other hand, this very veneration is based on the supposed correspondence of the rules of government — of the imperial will — with those principles of equity, to which the highest as well as the lowest officers are constantly appealing. These principles constitute a sort of common standard, set up between the rulers and the ruled, which the one is expected to submit to, and the other not to violate. It is granted that the modern Chinese monarchy has departed a good way from the ancient political maxim, 'the designation of rulers rests with heaven, and the mind of heaven is in the people.' This 'mind of heaven' has not now (if it ever had) any expression. The standard has become absolute, and the government instead of submitting its acts to the votes of the people, refers them directly to that standard of equity, which is supposed to be a sort of stereotyped expression of the popular will — the vox populi, vox Dei. Still it may be doubted, whether the Chinese authorities, absolute as they are in practice, would care to place themselves clearly in the wrong, i. e. in open opposition to the wishes of the people, on a great subject, like that of free intercourse, were there no cover of distrust or doubt under which to shelter themselves. Should they fail to appreciate the benefits of free communication themselves, yet, when no reasonable shade can any longer rest on the character and designs of foreigners, the equity will be against them, and concession will become due to the common sense and interests of the people.

While we entertain these hopes, we guard the reader from supposing that foreign intercourse is *now* so pure or so popular, as to be able to claim these concessions from the government. It has been asserted, that, if this intercourse were cut off, nay even if the opium traffic were expunded by an official act, rebellion would be the consequence. Our remarks must not be taken, as at all supporting this assertion. We believe that several maritime provinces of China would suffer severely by an excision, or even a long suspension, of foreign commerce. This is admitted by the authors of the ministerial memorials before referred to. To cut off this trade would be a severe blow to some great classes of the people — a step not lightly to

be hazarded — but there is not sufficient reason to suppose that the stoppage of the whole trade, much less of the opium trade, would produce rebellion. The reason is — the suffering people would throw the onus of the act on the foreign party and take sides with their government. Though an unwarlike, the Chinese are a patriotic, people. No people ever had a stronger attachment to their country. In cases of maladministration, it is singular, how steadily the oppressed Chinese attaches the blame to the local mandarin, and acquits the supreme government. When the choice lies between the emperor and the foreigner, the same result takes place. On all past occasions of suspension of trade, although the whole strength of the trading classes has at such times been collected at Canton, and teamen and silkmen, hong merchants and outside merchants, have been suffering severely; no sympathy has been shewn with the foreign party. We could recall more than one instance, during these contests, when Chinese dealers — models of peacefulness and long-suffering — have bristled up at some of our boasting remarks, and shewed all the signs of a most patriotic pugnacity. The fact is, they do not yet understand the foreigner, his designs and feelings, and much explanation — much evidence — is needed to get a hold on the confidence of the private Chinese, equal even to that which he reposes in what we are pleased to call his oppressive government. As for a stoppage of the opium traffic, we think it beyond a doubt, if the supreme government could stop it, it would do so, and thus strengthen its hold over its people, by exhibiting itself as the means of saving their whole annual tea-crop from being thrown away — bartered for the means of vice, to say nothing of the costlier sacrifices of virtue, life, and happiness,— on the altar of foreign intercourse. Nay, were it to direct that every man engaged in it — native and foreign — be capitally punished, instead of producing rebellion, there is reason to believe, that the act, whatever effect it might have upon the importation, would be sanctioned — applauded — by the whole virtuous portion of the community.

[While the preceding Article was passing through the press, a document on the subject of opium has appeared at Canton, being another memorial from a member of the Censorate to the emperor, pointing out the futility of all efforts to prevent the consumption, except such as bear upon the consumers, and recommending a new law, to come into force after one year's notice, by which the consumer of opium shall be punishable with death.]

ART. VI. *Embassy to the eastern courts of Cochinchina, Siam, and Muscat; in the U. S. sloop-of-war Peacock, David Geisinger, commander, during the years* 1832–3–4. By EDMUND ROBERTS. New York: Harper and Brothers, 1837. pp. 432. Octavo.

THE decease of Mr. Roberts, while on his second voyage in the east, as diplomatic agent of the United States, was noticed in the number of the Repository for September 1836. The volume before us, as appears from an introductory note, was prepared for the press by the author previous to his second embarkation, and was intended 'as a prelude to much further and varied information to be derived under more favorable auspices — more intimate knowledge of eastern forms, and that caution which should ever be the child of experience.'

Having only glanced at a few of the pages of the volume just come to hand, we are not prepared to give any opinion of its value, and for the present content ourselves with making an extract or two from the introduction. Mr. Roberts says —

"At the period of my visit to the courts of Siam and Muscat, American commerce was placed on a most precarious footing, subject to every species of imposition which avarice might think proper to inflict, as the price of an uncertain protection. Nor was it to pecuniary extortions alone that the uncontrolled hand of power extended. The person of the American citizen, in common with that of other foreigners, was subject to the penalties of a law which gave the creditor an absolute power over the *life*, equally with the property of the debtor, at the court of Siam. As an American, I could not fail to be deeply impressed with the barbarity of this legal enactment; and its abrogation, in relation to my own countrymen, detailed in the Embassy, I consider as not the least among the benefits resulting from the mission. With the courts of Siam and Muscat, it will be seen, I was enabled to effect the most friendly relation, and to place our commerce on a basis in which the excessive export and import duties, previously demanded, were reduced fifteen per cent. If in the attainment of these benefits some sacrifice of personal feeling was at times made for the advantage of American commerce, the dignity of my country was never lost sight of, nor her honor jeopardied by humiliating and degrading concessions to eastern etiquette. The result-

ing formalities required as preliminaries to the treaty, by the ministers from the capital of Cochinchina, left me no alternative, save that of terminating a protracted correspondence, singularly marked from its commencement to its termination by duplicity and prevarication in the official servants of the emperor. The detail of the various conversations, admissions, and denials, on the part of these eastern ministers, in the pages of the Embassy, exhibits their diplomatic character in true, but not favorable, colors.

"The unprotected state of our trade from the Cape of Good Hope to the eastern coast of Japan, including our valuable whale-fishery, was painfully impressed on my attention in the course of the Embassy. Not a single vessel-of-war is to be seen waving the national flag over our extensive commerce from the west of Africa to the east of Japan: our merchantmen, trading to Java, Sumatra, and the Philippine islands, are totally unprotected. The extent of the commerce may be estimated from the fact, that there arrived in two ports in Java during one year, one hundred and one ships, the united tonnage of which amounted to thirty-eight thousand, eight hundred, and seventy-seven tons. To this may be added the whale-fishery on the Japanese coast, which likewise calls loudly for succor and protection from the government. The hardy whaler — the fearless adventurer on the deep — yielding an immense revenue to his country, amid sufferings and privations of no common order, certainly claims at the hand of that country, protection from the savage pirates of the Pacific. Among this class of citizens too, we may look for those old and determined spirits who would form the bulwark of our national navy. The protection of this important and prolific branch of commerce is, in every point of view, a political and moral advantage. I indulge the hope that it will become the object of special legislation, and that the hardy sons of the ocean, while filling the coffers of their country, may enjoy the protection of her flag. * * *

"While it has been my special object to render the pages of the Embassy a guide to the best interests of commerce, I have not been unmindful of the claims which the general reader may have on a work embracing a view of that interesting quarter of the world, the eastern and southern portion of the eastern hemisphere: its natural scenery, productions, language, manners, ceremonies, and internal political regulations, will be found in the Embassy. The picture may not be at all times of a pleasing character; it has rather been my object to give the original impression, than to decorate it with any factitious coloring. When visible demonstration could be obtained, I have always

resorted to it in drawing my conclusions; and in those cases in which this best auxiliary was denied me, I have given the testimony of travelers from other countries, who preceded me in visiting the courts touched at by the Embassy, and whose details have received the sanction of the world. * * *

"My country claimed at my hands, the faithful fulfilment of arduous and responsible duties. If, in the information furnished in the Embassy, her requirements have been accomplished, my ambition is satisfied."

ART. VII. *Premium of one hundred pounds sterling, for an Essay on the opium trade; specification of the conditions on which the premium will be awarded.*

WHEN great questions are to be discussed — questions touching the highest commercial, political, and moral interests of empires — full opportunity should be given for considering them in all their bearings and effects, both immediate and remote. The opium trade — considering the amount of capital embarked in it, the ways and means by which it is carried on, its effects on other branches of eastern commerce, on national intercourse, on human happiness, &c., &c.,— is a great question: regarded as a mixed one — requiring the attention of the political economist, the statesman, and the philanthropist,— it stands paramount. The inhabitants of more than half the whole world are intimately connected with it. Moreover, it is a new subject: the traffic has grown up to its present magnitude very recently and with unparalleled rapidity, and has hitherto lain beyond the observation of almost all except those who are personally engaged in it Under such circumstances the question naturally arises, What course ought to be pursued in regard to it?

The manner in which a premium of £100 was placed in our hands, and the plan proposed for awarding it through the directors of a public Institution in Great Britain, were specified in our fifth volume (pp. 417, 573). The prompt and considerate manner in which the subject has been taken up by the Committee in London, evinces the utmost readiness to do it ample justice. It will be seen below, that the period for receiving the Essays has been extended from the 1st of October 1838, to the 25th of March 1839; and that in one or two

other particulars slight changes have been made in the original conditions: all these arrangemements of the Committee, however, seem wisely made, and have our entire approbation; they are as follows.

"*The sum of* £100 *has been transmitted from Canton, by the Editor of the Chinese Repository, to the Committee of the Society for the Diffusion of Useful Knowledge, for the best Essay on the Opium Trade; showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it. The following are the conditions on which that premium will be awarded;*

"1. *The candidates for the premium will send their manuscripts, of not less than* 40 *or more than* 100 *octavo pages of type, to the Secretary of the Society for the Diffusion of Useful Knowledge, giving their names and addresses under a separate envelope sealed; of these envelopes only the one accompanying the successful Essay will be opened by the arbiters.*

"2. *All the manuscripts which shall have come to hand by the* 25*th March,* 1839, *will be placed in the hands of two or more arbiters, whom the Committee will nominate; and provided the best Essay shall be considered by the arbiters worthy of the premium, the sum of* £100 *will be immediately remitted to the successful competitor.*

"3. *The Committee reserve to themselves the right to publish the prize Essay with the name of the author.*

"4. *It is the wish of the Editor of the Chinese Repository that the unsuccessful Essays should remain at the disposal of the Committee, either to be published by them or sent to Canton. The Committee do not think that they can prescribe this condition; but they would thank the competitors to intimate whether they have any objection that their Essays shall in all events be at the Committee's disposal.*

"5. *The Essays, addressed to the Secretary of the Society for the Diffusion of Useful Knowledge, London, must be sent post paid, or be delivered in such a manner as to be free from any charge.*

By order of the Committee,

"50, LINCOLN'S INN FIELDS; THOS. COATES, *Secretary.*"
15*th January,* 1838.

ART. VIII. *Journal of Occurrences. Arrival of sir F. L. Maitland in China, and of captain Elliot at Canton; contents of the Peking Gazettes; events at Peking, and Canton; the hong debts; foreign boats: intelligence from India; tea in Assám.*

ADMIRAL SIR F. L. MAITLAND. The arrival of the flag ship of the British naval squadron in the east, H. B. M. S. *Wellesley*, bearing the flag of rear-admiral sir Frederic Maitland, K. C. B., the commander-in-chief, is the prominent topic of interest among the events of the past month. The *Wellesley*, captain Maitland, accom-

proied by n a w brig *Ugerine* captain Thomas, passed through Macao Roads on the morning of the 12th July, and proceeded immediately to the anchorage which had been selected, that of Tungkoo, or Urmston's harbor, a little to the eastward of the island of Lintin, and nearly midway between it and the anchorage of Capshuy Moon. Sir Frederic Maitland remained on board until the 17th, when he arrived with his family at Macao. The vessels had hardly appeared in sight from the town of Macao, before the pilots were fully informed regarding them; and these emissaries of the government proceeded immediately to report to their officers the unwelcome arrival, and to detail all, and even more than all, that they could glean concerning the force of each vessel, and the purpose of the admiral's visit. The official functionaries forthwith published the usual insulting documents, by which they require the speedy departure of such vessels of war as visit their coasts. These documents are now, we believe, always refused by the foreign officers to whom they are addressed: but it is high time that the mockery of writing them, and the insult given in offering them, should cease. The precise purpose of sir Frederic Maitland's visit has not transpired; but the Chinese, whether on good authority we cannot say, have reported that it is to examine into matters relating to the trade of his country. They have also represented him as an *e-muh*, a barbarian eye, or head man. The pilot, of the Wellesley, we understand, has been placed in confinement and punished by the kenunminfoo at Macao, for not furnishing a more explicit account of the purposes of the admiral. His excellency the governor, too, though well aware that none but a common fisherman, acting as pilot, has been on board either of the vessels, exclaims, "The conduct of these foreigners is difficult to fathom. I am really filled with doubts as to what may be the object of this foreigner's visit. Whether he is to remain outside and investigate, or aims at entering the port to conduct affairs, does not at all appear from the report of the several civil and naval officers." And without sending a single officer to meet the British admiral who has visited these shores, and to inquire from himself the object of his visit, his excellency goes on to command the civil and naval functionaries of Macao and its neighborhood, 'that they investigate most minutely.' Such is the boasted wisdom and civility of the Chinese! On the 24th, sir F. Maitland returned on board the Wellesley, leaving his family still at Macao. We hear that he will employ his leisure in visiting the neighboring anchorages.

Captain Elliot, the chief superintendent, who it will be remembered lowered the British flag and retired from Canton in November last, left Macao on the same day with sir F. Maitland, and hoisted the flag again in Canton on the 26th instant. As to the purpose of this visit we are also in the dark, but we presume that it must be in connection with the object for which the British admiral has visited this distant portion of his cruising ground.—If new scenes are soon to be opened here, their managers, we trust, will see to it, that the respective parts are performed, justly, prudently, honorably.

The Chinese Papers are often peculiarly devoid of interesting matter. Those with which the Gazettes are filled consist of many unimportant documents in regard to conduct of magistrates, recommending some and censuring others, reports of ordinary matters of police, suggestions for trifling alterations in branches of the administration, questions of expenditure for repairs of embankments, dykes and walls, building of temples and colleges, and such like. Among documents on the last-named subject, is a request from an officer at Oroumtsi, in the north-west territory, that sundry officers and private individuals, subscribers for the erection of a college, may be rewarded by the imperial approbation of their public spirit. The emperor turns round in anger, severely reprimanding this misapplication of a rule, intended for a civilized and settled community, to a Tartar and military district, in which arms not arts should be the object of study. We observe, also, documents regarding the apprehension of certain Catholic Christians (natives) in Peking, and of opium-smokers in the district of Juho.

At Peking the only interesting events recorded are, the return of the emperor from his visit to the tombs of his progenitors,—the illness, during a period of two months, of the aged minister Yuen Yuen, of whom we have often had occasion to speak, as having been formerly governor here, latterly governor in Yunnan and

now a member of the cabinet, and who is upwards of 80 years old,— and the return to Peking of Teishunpao, the gov.-general in the northwestern territory, whose place has been supplied by Yeihshan, a nephew of the imperial blood. A new memorial has been presented on the subject of opium, recommending the most rigorous enforcement of prohibitions against smokers of the drug. We hope to be enabled to give a translation of the memorial in our next number. It is an able paper, though characterized by some gross errors.

At Canton we have little to record of native movements, beyond the arrival of a new superintendent of customs, or hoppo, Yukwán; the departure of his predecessor; and the arrival, immediately expected, of our newly-appointed lieut.-governor. The hoppo has already aroused foreigners, by a threatened reversal of a decision of one of his predecessors, who, to prevent disputes on the subject of quality of material, caused, on the application of several foreign merchants, his seal to be placed on muster-pieces of each quality of cotton cloth, which pieces have ever since been deposited in the consoo house. A petition on the subject was presented, on the 26th instant, at the city gate, and an answer has been returned, we are told, to the effect, that the former hoppo was imposed upon by pieces of superior quality, expressly made to show to him. The hoppo has since sent out pieces of various qualities to be examined by the hong and foreign merchants conjointly, preparatory to the sanctioning of new standards of reference.

The hong debts remain still unsettled; but the settlement, for the time at least, seems to have been reduced into a narrower space than before, the only remaining subject of difference being in reference to Kingqua's debts.

Some of the foreign boats, running between Macao, Hongkong, and Canton, have on several recent occasions been stopped by the Chinese cruisers — sometimes by gentle, and sometimes by harsh means. What will be the issue of these proceedings, we leave for time to decide; and shall be glad if they do not lead to violent collision and bloodshed. All these boats (except captain Elliot's,) are strictly interdicted; and most of them are engaged in carrying opium.

India. The latest intelligence from India is of a highly interesting character. The British-Indian empire appears to be threatened with a disturbed frontier on all sides, the maritime coasts alone excepted. The British resident at the Burman court has been absent for several months. Colonel Benson formerly military secretary to the government of India, has been appointed to supply colonel Burney's place, but we have yet to learn if the king Tharawádí is more willing than before to have a British 'spy' at his court. He still expresses a strong determination to withhold his consent from the treaty of Yaudabú, made at the conclusion of the recent war between the British and his predecessor.—The government of Nipál is also anxiously desirous to be relieved of the presence of a British resident; and a correspondence has recently been carried on between Nipál and Burmah, which is said to be anything but favorable to British interests. A military occupation of the passes in A'sám, through which these communications are sent, has been the consequence. We cannot learn whether the recent mission from Nipál to Peking was one in regular course, or whether it was a special mission; but in either case we may suppose that the Chinese would be fully informed of the state of Górkha feeling towards Britain.—In the Panjab, the death of Ranjít Singh must be the signal for disturbances, which it is thought by many can be quelled only by a British occupation of the country.—In Cábul, and in Persia. British representatives have been treated with contumely, and many apprehensions are now entertained regarding the result of the present contests between these two nations, fostered, as they are supposed to be, by Russian influence

Tea in A'sám. We observe that some progress is being made in the cultivation of tea in A'sám, and that sanguine hopes are entertained of the ultimate success of the present experiment. It is matter of regret that the experiment is not under the superintendence of one who has had opportunity of collecting information, and witnessing parts of the process of manipulation in China. Some tea drank as good *green* in A'sám, has been declared to be good *black* tea in Calcutta! A few chests have been sent to England, where we imagine a more correct judgment will be passed upon the success, up to this period, of the present experiment.

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